LATINOS IN MISSOURI: THE MEDIA ROLE IN THE

ACCULTURATION PROCESS

A Thesis presented to the Faculty of the Graduate School

University of Missouri-Columbia

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

By

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MAY 2008

The undersigned, appointed by the Dean of the Graduate School, have examined the

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LATINOS IN MISSOURI: THE MEDIA ROLE IN THE

ACCULTURATION PROCESS

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A candidate for the degree of Master of Arts

And hereby certify that in their opinion it is worthy of acceptance.

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I wish to dedicate this work to all the immigrants of the world. I have been an immigrant since I was three years old: I left Argentina, my native land, and later I left my adopted country, Venezuela, to return back to Argentina, and yet, one more time I left to come to the United States.

In this country I shared my experiences with many other people whose experiences as immigrants where similar to mine; not only with those I shared a common language but with many other people from diverse backgrounds and cultures.

Latinos living in the United States are a growing minority and surely will be very influential. A good use of the Hispanic media, in Spanish, will definitively help us, Latinos, all to become better acquainted with our new land and will also endow us with the knowledge to defend our rights.

It would be wonderful if no one has to ever abandon his or her roots, leaving behind love ones and his or her own culture. But, for those of you who do, here goes my homage and recognition to you.

ACKNOWLEDGEMENTS

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LATINOS IN MISSOURI: THE MEDIA ROLE IN THE

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ABSTRACT

The influx of Hispanics into the United States is significant and will most likely continue to be important for some time to come. Many immigrate to Missouri and attempt to settle there, to form a home and to integrate themselves into the greater community, the larger culture that contains them. The process of acculturation may require the help of acquaintances, friends and relatives. But, clearly media available to Latinos play, I contend in this work, a pivotal role to help Hispanics find the entrances and exits within the maze that is, in the eyes of a foreigner, a new culture.

Spanish language media supports the acculturation efforts of Hispanics and, consequently, accomplishes a very important social goal, that of integrating our immigrants into the mainstream of our society.

Within the greater framework of "uses and gratifications" and "acculturation" theories I investigate the effect that ethnic media has on the process of acculturation in Latinos. I conducted a survey on this population residing in Missouri from various origins, educational levels and time of residency. The empirical results suggest that, for the population under study, Spanish language media plays a pivotal role in the process of acculturation and that its importance decreases, as expected, over time.

Chapter 1: Introduction

Latinos are the fastest growing minority group in the United States. Hence, they are an important target for advertisers, political groups and the media. According to the 2000 census, the percentage of Latinos in the United States was equal to that of African Americans. But in 2003, the Census Bureau announced that Latinos had officially surpassed blacks as the largest ethnic/racial minority in the United States.[1]

Historically, Latinos in the United States have concentrated in the big metropolitan areas: Los Angeles, New York, Houston, Miami, and Chicago; but in the last 10 years this has changed dramatically. Latinos are now coming to live in the small rural areas of Missouri, for example, largely to work the land or to work at meatpacking companies.

Some areas of the Midwest did not have an adequate supply of Hispanic media to service the new influx of Latinos. In Missouri, according to the *Broadcasting & Cable Yearbook 2002-2003*, there are 118 AM radio stations and 245 FM radio stations. Out of all these stations, the *Yearbook* states that there is only one that has some of its programming in Spanish: KKFI/FM in Kansas City.

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[1] U.S. Census Bureau, Public Information Office.

This information is not completely accurate. There are other stations that have some programming in Spanish, or are bilingual (Spanish/English). One of them is Columbia's KOPN, a community radio station that has one hour of bilingual programming (Spanish/English) every week (*La Hora Latina*); and two extra hours every other week (*Latin Sounds and La Zona*).[2] There is also a radio show in Spanish, *Sábados Latinos*, at KSIS 1050/AM in Sedalia. In addition, in the metropolitan areas of St. Louis, Kansas City and Springfield there is programming in Spanish that has not been registered by the *Yearbook*.

Nonetheless, the Spanish programming is limited. The mainstream media are not doing an adequate job at covering Latinos or Latino issues. According to Méndez-Méndez and Alverio (2001, p. 3), "Latino stories continue to be seriously underrepresented in television news and their portrayals are often stereotypical and highly divergent from the true essence of Latino society and culture."[3]

For this reason, "whether the Hispanic-oriented media are print or broadcast, they continue to present the life and times of Latinos in the United States more thoroughly, appropriately, and positively" than the mainstream media (Subervi-Velez et. al., 1998, p. 225; and Subervi-Velez et. al., 1993-1994). Spanish-language media are important for the new Latino immigrants in Missouri because they are an excellent way to reach Hispanics

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[2] *La Zona* took over the space of *Ondas Latinas*, which was the radio show on existence when the survey was performed.

[3] For similar studies see Méndez-Méndez, S. and Alverio, D. (November 2002) Network Brownout 2002: The Portrayals of Latinos in Network Television News, 2001. Washington, DC: National Association of Hispanic Journalists, and Méndez-Méndez, S. and Alverio, D. (December 2003) Network Brownout 2003: The Portrayals of Latinos in Network Television News, 2002. Washington, DC: National Association of Hispanic Journalists.

and especially the recently arrived Latino immigrants (Shoemaker et. al. 1985). They are also good tools for social integration. Adaptive functions of media have been mentioned in studies like Gordon's (Gordon, 1981). He stated that the public schools and the mass media exercise an "overwhelming acculturation" power over immigrant children (Gordon, 1981). Richmond, while studying Canadian immigrants, pointed out that the newspapers and magazines implicitly and explicitly "convey a knowledge of Canadian norms of behavior and social institutions, without which the immigrant will remain incompletely absorbed into the Canadian way of life" (Richmond, 1967, p. 139).

Therefore, despite the fact that Latinos are the fastest growing minority in the United States, there is a scarcity of research about their uses of media, particularly radio, for cultural maintenance and/or for acculturation. The purpose of this study is to examine the usage of Latino media in Central Missouri for the purposes of acculturation. Individual, cultural and community factors affect the stress of Latino immigrants in this area of the country. These immigrants need to be able to integrate into their new communities; and media play an important role in the acculturation process.

The theories of "uses and gratification" and "acculturation" provided the analytical framework for analyzing the role played by media in the process of integration within the new culture for the Latinos in the Midwest, particularly in central Missouri.

Research shows that mass media are important components in the process of cultural integration of immigrants into the United States (Petroshius et. al., 1995). Latinos in the United States, as any other immigrants, use media for acculturation purposes: media help them learn more about the native culture. The present research applies this idea to formulate

the questions about the role of media – specifically ethnic media – and the Latino immigration in the United States.

A survey conducted within the Latino population of Central Missouri about the programming of a radio show targeting this community and other questions regarding other Hispanic media outlets use was the tool used to help answer the following research questions:

RQ1: Does a person's preference of language in programming vary by the amount of time living in the United States? Do Latinos in Central Missouri think that a radio show targeted to them should be only in Spanish or should be bilingual?

RQ2: Does a person's preference of content in radio programming vary by the type of work he or she does? Does it vary by the level of education? Does it vary by length of time living in the United States?

Does a person's preference of music to be played in a radio show vary by the type of work he or she does? Does it vary by the level of education? Does it vary by length of time living in the United States? Does it vary by country of origin?

RQ3: Do ethnic media help the Latino community in the process of learning about the new culture?

The information collected in the survey was also used to test the following hypothesis:

H1: The use of English-language media increases as the level of acculturation increases.

Chapter 2: Theory

Two theories provide the analytical framework for the current research: uses and gratifications and acculturation. The uses and gratifications approach offers an appropriate theoretical base to study media preferences by the Latino audience members, and the acculturation theory will help demonstrate the role of media in the integration process of new immigrants.

USES AND GRATIFICATIONS

Research inquiries into the reasons why people use mass media and the research on gratifications derived from media use date back more than 60 years. According to Wimmer and Dominick "uses and gratifications researchers assume that audience members are aware of and can articulate their reasons for consuming various media content" (Wimmer and Dominick, 2000, p. 385). This approach studies the motives for media usage and the rewards that are sought. It takes the view of the media consumer and examines how people use media and the gratifications they seek and receive from their media behaviors.

The approach developed to study the gratifications that attract audiences to certain media and the content that satisfies their social and psychological needs goes back to the

beginning of empirical mass communication research (Katz et. al, 1973b). The early studies shared a similar methodological approach, they shared a qualitative approach, they did not explore the links between the gratifications and the origins of the needs and they did not search for the interrelationships among the various media functions (Katz et. al., 1973a).

These research studies have their roots in the 1940s when researchers wanted to discover motives and selection patterns of the audience and the gratifications that mass media provided them. Early researchers formulated typologies of the use of newspaper and radio. Paul Lazarsfeld's *Radio and the Printed Page* (1940), as well as the collections he edited with Frank Stanton, *Radio Research* (1941 and 1944) and *Communications Research* (1949), are examples of these research studies.

For example in Herta Herzog's *Professor Quiz: A Gratification Study* (1940) on quiz broadcast programs and the standards of preference and gratifications among listeners, she posited that there were four appeals of radio quiz programs: competitive, educational, self-rating and supportive; Edward Suchman's *Invitation to Music: A Study of the Creation of New Music Listeners by the Radio* (1941) on the different causes of getting audiences interested in listening to "serious music" (classical) on radio; Herta Herzog's *What do we really know about day-time serial listeners?* (1944) on the gratifications derived from listening to radio soap operas, such as emotional release, wishful thinking and obtaining advice; Katherine Wolf and Marjorie Fiske's *The Children Talk About Comics* (1949) on the motives for and effects of comic book reading among different children's groups; and Bernard Berelson's *What "missing the newspaper" means* (1949) taking advantage of a

New York newspaper strike to ask people why they read the paper and to try to understand the functions of newspaper reading.

Katz et. al. (1974, p. 20) stated that these investigations published in Lazarsfeld and Stanton's books "came up with a list of functions served either by some specific contents or by the medium in question: to match one's wits against others, to get information or advice for daily living, to provide a framework for one's day, to prepare oneself culturally for the demands of upwards mobility, or to be reassured about the dignity and usefulness of one's role."

Other examples of these types of research that were not included on Lazarsfeld and Stanton collection are Hadley Cantril and Gordon Allport's *The Psychology of Radio* (1935) on the psychological and cultural factors that shape radio programs and determine the responses of the listeners to these broadcasts; and Douglas Waples et. al.'s *What Reading Does to People* (1940) on the social effects of reading. However, Cantril et al.'s *The Invasion from Mars* (1952), a study of Orson Wells' "War of the Worlds" radio broadcast, was more interested in sociological and psychological factors associated with panic behavior than in developing a theory about the effects of mass communication.

Early researchers, especially the members of the Bureau of Applied Social Research of Columbia University, were particularly interested in studying the effects of mass media on political behavior; on the role of mass communications in the making of decisions. For example, Lazarsfeld et. al. (1968)[4] studied voters in Erie County, Ohio, during the 1940 election between Roosevelt and Willkie. They were interested in understanding which

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[4] The first edition of this book is dated in 1944.

conditions determined the political behavior of people. Berelson et. al. (1954) did a similar study in Elmira, New York, during the 1948 election between President Truman and Governor Dewey; they studied voters' perceptions of politics, reaction to the issues, attention to the mass media, etc. Katz and Lazarsfeld (1955) were interested in person-to-person communication. They especially pointed out the relevance of the analysis of personal influence. Katz and Lazarsfeld's idea was that people, and especially opinion leaders, could be looked upon as another mass communication medium, similar to magazines, newspapers and radio.

The problem with these early studies was that they had little theoretical coherence. The investigations were actually inspired by the practical needs of publishers and broadcasters to know the motivations of their audiences to serve them more efficiently (Wimmer and Dominick, 2000). Criticism was harsh. "Early gratifications research had leaned too heavily on self-reports, was unsophisticated about the social origin of the needs that audiences bring to the media, too critical of the possible dysfunctions both for self and society of certain kinds of audience satisfaction, and too captivated by the inventive diversity of audience uses to pay much attention to the constraints of the text" (Katz, 1987, pp. S37-S38).

The development of this research began a new path during the late 1950s and continued into the 1960s. Researchers tried to identify, quantify and measure social and psychological variables presumed to be precursors of patterns of consumptions and gratifications (Wimmer and Dominick, 2000).

In the 1940s the research was reported in terms of a list of functions served by a given type of communications content, but in the 1950s the research started with a classification of the audience in terms of psychological or social attributes and examined the patterns of behavior of these individuals (Katz and Foulkes, 1962). However, according to Blumler (1979) the uses and gratifications approach appeared in the late 50s and early 60s when there was a widespread disappointment with the results of the attempts to measure effects on people from their exposure to mass media.

An example of the uses and gratifications research is Schramm et. al.'s (1961) *Television in the Lives of Children*. They investigated the use of television by children in the United States and Canada and concluded that it could induce passive or delinquent behavior by children. According to Schramm et. al. (1961) it is key to know that "behind the child there are other relationships of importance — notably with family and friends, school and church. Television enters into the *whole life* of the child" (Schramm et. al., 1961, p. 169).

Elihu Katz and David Foulkes (1962) stated that the process of mass persuasion is very complex and that two programs of study spawned from this type of research. One of them is research on the diffusion of new ideas, products and practices (a continuation of the study of mass media campaigns such as the voters' studies), and the other one is the study of the uses and gratifications of mass communications. According to these authors the latter proceeds from the assumption that the social and psychological attributes of individuals and groups shape their use of the mass media rather than vice versa" (Katz and Foulkes, 1962, p. 378).

All the studies conducted during this period showed the changes of this approach from the traditional effects model to the functional perspective. Joseph Klappler (1963) stated that communications not only affect audiences but that audiences also affect communications. He referred to the research that lists the uses to which people put mass communication and the gratifications they derive from it as the first steps of functional analysis. "Uses and gratification studies must consider not only the observed use but the consequences of that use for the individual user, for social groups, and society at large" (Klappler, 1963, p. 520). Harold Mendelsohn (1964a) looked at the basic psychological functions of radio listening. He explains the survival of radio over television arguing that the two media probably serve different functions for their audiences.

According to David Swanson (1979a) the uses and gratifications approach is a repudiation to the question "What do the media do to people" — a traditional question among mass communications effects researchers — and its assumption about people as passive receivers of powerful media messages. The approach of uses and gratifications is asking "What active audiences members do with the media." In other words, this approach assumes that audience members are aware of and can articulate their reasons for consuming various media content. Similarly, Sven Windahl (1981) stated that this was one of the differences between the effects and the gratifications tradition. Windahl argued that "the effect researcher most often looks at the mass communication process from the communicator's end, whereas his fellow colleague, using a uses and gratifications paradigm, starts at the other end, taking the audience member as a point of departure." (Windahl, 1981, p. 176)

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Until the 1970s, the research in uses and gratifications concentrated on gratifications sought while excluding gratifications obtained (Rayburn, 1996), but during the 1970s, in response to the criticism of some communications scholars, researchers examined audiences' motivations and developed typologies of audience's uses of mass media to gratify their social and psychological needs.

Swanson (1977) identified four important conceptual problems in the uses and gratifications approach: a large conceptual framework, a lack of precision in major concepts, a confused explanatory apparatus and a failure to consider audiences' perceptions of media content. He argued that many conceptual difficulties of this approach "stem from the tendency… to treat data as primary and theoretic questions as secondary" (Swanson, 1977, p. 214). Blumler and Katz (1974) criticized the approach referring to it as simply data collection and lacking of theory. Similarly, Philip Elliot (1974) and Walter Weiss (1976) noted that this approach was essentially atheoretical.

Hence, uses and gratifications researchers produced multiple responses in the 1970s; there was an attempt to press toward a greater systematization of research in this field. The studies were concerned with "the social and psychological origins of needs, which generate expectations of the mass media or other sources, which lead to differential patterns of media exposure… resulting in need gratifications and other consequences" (Katz et. al., 1973a, p. 510).

Blumler and Katz's (1974) *The Uses of Mass Communications* offered a comprehensive assessment of this approach. And in 1979, *Communication Research*

published a special issue, "The Uses and Gratifications Approach to Mass Communication Research," that reformulated some issues assessed in Blumler and Katz's book.

Researchers in this field called for studies about the relationships between gratifications sought and gratifications obtained to predict media behavior and consumption (Rayburn, 1996). They examined television viewing motivations and gratifications and produced typologies of television use, and explored the links between those uses and the subjects' social conditions and television viewing behavior (Rubin, 1983). McQuail et. al. (1976), for example, created a typology of media-person interactions with the objective of providing "a basis for classifying viewer concerns according to their meanings, rather than their relative frequency of occurrence or salience to audience members" (McQuail et. al. 1976, p. 161). And Bradley Greenberg (1974) proposed seven major independent sets of reasons for watching television among British children and adolescents: for learning, as a habit, for arousal, for companionship, to relax, to forget and to pass time. In addition, Lometti et. al. (1977) attempted to empirically determine the gratifications sought from communication channels and the gratifications received.

Blumler (1979) agreed with other researchers on the lack of a single general theory for the uses and gratifications approach, but he stressed that it is not atheoretical and suggested that progress in this field can be achieved if researchers deal with these conceptual issues: the nature of an active audience, how gratifications mediate effects, the social origins of media uses and needs and the possibility of working together with popular culture scholars.

One theoretical development was, for example, the recognition that different cognitive or affective states facilitate the use of media for various reasons. Bryant and Zillmann (1984) studied the use of television to alleviate boredom and stress. They found that bored participants more frequently selected exciting programs while stressed individuals selected similar quantities of exciting and relaxing programs.

Uses and gratifications scholars were generating a valid response to their critics: Susan Eastman's (1979) study on how individual life styles relate to adult patterns of uses of television; Charles Bantz's (1982) research on exploring empirical aspects of the approach focusing on the differences and similarities on the uses of television as a medium and reported uses of audience's favorite type of program; Alan Rubin's (1981) study on relationships between motivations for television viewing and age, television attitudes, viewing levels, and program preferences; and Philip Palmgreen and J.D. Rayburn's (1985) study on comparing the abilities of gratification models to predict satisfaction with television news.

ACCULTURATION

Studies of immigrant's acculturation process have been common among anthropologists since the 1930s (Kim, 1978). According to Melville Herskovits (1938), one of the earliest uses of the word acculturation was by J.W. Powell in his 1880 "Introduction to the Study of Indian Languages." Herskovits cites in his book several passages of Powell's writing on acculturation:

"…For such reasons the early methods devised for civilizing the Indian tribes largely failed… Progress was made to the extent that the Indians came in contact with civilized man and learned his ways and industries, but it was acculturation, not education, by which the advanced was secured. The triumphs of civilization, the power of prosperity, the wonders of industrial art, all made a deep impression on the Indian and from them he learned much, but from the school and books he learned little (p. 3)."[5]

Herskovits (1938) not only mentioned Powell's definition of acculturation; he dedicated a chapter of his book to show a variety of meanings attached to the word by various authors. He stated that for some students of cultural change the word acculturation "seems to imply the… result of somewhat close contact between peoples resulting in a give-and-take of their cultures; for others it appears to (be)… the process whereby a specific trait is ingested by a recipient culture; while still others apparently accept it as the means whereby an individual 'becomes acculturated' to the patterns of his own society, a usage that makes the term 'acculturation' a synonym for 'education'" (Herskovits, 1938, p. 6).

A subcommittee appointed by the Social Science Research Council in 1935 on acculturation had as its first task to define the term (Linton 1963). According to the "Memorandum for the study of Acculturation," the Social Science Research Council appointed this committee "to study the implications of the term "acculturation," and to explore new leads for further investigation" (Redfield et. al., 1936, p. 149)

In that opportunity, Redfield, Linton and Herskovits stated that "acculturation comprehends those phenomena that result when groups of individuals having different cultures come into continuous firsthand contact, with subsequent changes in the original culture patterns of either or both groups" (Redfield et. al., 1936, p. 149). They also added

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[5] Powell, J.W. (1894-1895) Proper Training and the Future of the Indians. The Forum, XVIII, p. 627, cited in Herskovits, 1938, p. 3.

"acculturation is to be distinguished from *culture change*, of which it is but one aspect, and *assimilation*, which is at times a phase of acculturation. It is also to be differentiated from *diffusion*, which, while occurring in all instances of acculturation, is not only a phenomena which frequently takes place without the occurrence of the types of contact between peoples specified in the definition above, but also constitutes only one aspect of the process of acculturation" (Redfield et. al., 1936, pp. 149-150).

Years later, in the summer of 1953, the Social Science Research Council held a Seminar on Acculturation at Stanford University. As a result of that seminar, three anthropologists, Bernard J. Siegel, Evon Z. Vogt and James B. Watson, and one sociologist, Leonard Broom, wrote "Acculturation: an exploratory formulation" with the intention to "synthesize and codify research and theory in the field of acculturation" (Broom et. al., 1954, p. 973). Broom et. al. (1954, p. 974) defined acculturation "as culture change that is initiated by the conjunction of two or more autonomous cultural systems."

The conclusion of the Social Research Council Seminar on Acculturation of 1953 was that "acculturation is… neither a passive nor a colorless absorption. It is a culture producing as well as a culture-receiving process. Acculturation is… essentially creative" (Broom et. al., 1954, p. 985).

According to these definitions of acculturation cultural change happens in the original and alien cultures. Linton (1963, p. 464) stated that "it could be impossible to find any case of such contact which has not resulted in changes in the cultures involved." For him, culture change not only involved the addition of new elements to the culture but also the elimination of other elements and the modification of others.

The cultural diversity in the United States society is constantly growing. Then, to state whether an immigrant is acculturated in the U.S. culture depends on whether she or he can recognize, interpret and synthesize the diversity and complexity of this country's cultural and social system and is able to deal effectively with this environment (Kim, 1978).

Institutions with a significant role in the process of acculturation are the ethnic media. Park (1922) argued that the United States is a melting pot where immigrants will eventually assimilate into the mainstream culture. But Glazer and Moynihan (1964) rejected the idea of assimilation. The early studies shared a similar methodological approach, they shared a qualitative approach, they did not explore the links between the gratifications and the origins of the needs, and they did not search for the interrelationships among the various media functions (Katz et. al., 1973a). The ethnic media are part of the attempts of the immigrants to facilitate their transition into the United States society (Subervi-Vélez, 1986).

"Communication is at the heart of cross-cultural adaptation" (Kim, 1988, p. 59). The cross-cultural adaptation or acculturation is "a process of achieving the communication capacities necessary for strangers to be functional in the host society."

Many studies have examined cultural assimilation (acculturation) and cultural maintenance (pluralism) of ethnic and migrant groups. According to Suverbi-Velez (1986, p. 71), "assimilation involves fundamental social change that leads to greater homogeneity in society" while pluralism "leads to sustained ethnic differentiation and continued heterogeneity." In the same line of thought, Kim (1988, p.5) states that "numerous people struggle to cope with the feelings of inadequacy and frustration in the changed environment:

some resist change and fight for the old ways, others desperately try to 'go native', often experiencing a sense of failure and despair."

However, according to Abramson (1981), assimilation and pluralism are not static concepts. Many different ideas and terms fall into these two broad categories.[6] Political, social, economic and psychological aspects play a role in the assimilation process. Some Latino immigrants coming to Missouri may eventually return to their homeland, but still they are committed to the new society because of the necessity to make a living and attain social membership in the host society. Latinos, as other ethnic groups coming to a new place, are concerned with their relationship to the environment in a way similar to the native population: "regardless of the specific situational demands … all individuals in a changing and changed cultural environment share common adaptation experiences" (Kim, 1988, p. 6).

Kim (1979) argued that communication is an indicator and a cause of a person's level of acculturation. She stated: "Communication and acculturation are viewed as interdependent and inseparable processes, and are natural and inevitable for any individual who has been socialized in one culture and moves to another" (Kim, 1979, p. 435). Kim's theory, then, will help define the importance of media targeting the new Latino immigrants arriving to Missouri.

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[6] "Both assimilation and pluralism, the phenomena of greater homogeneity and greater heterogeneity, are linked with the idea of change in a culturally diverse society… Each has its own dynamic evolutionary nature, but each has a correspondence to the other. It is in this sense that the assimilationist and pluralist perspectives resemble the image of the glass of water that is either half full or half empty." (Abramson, 1981, p. 150).

Chapter 3: Literature Review

The literature review presented here describes the process of cultural integration of Latinos in the United States and their usage of mass media. Many studies examined the uses and gratifications approach while others examined integration according to the level of acculturation achieved. This study used both approaches to demonstrate that the cultural integration of Latinos migrating recently into Central Missouri will be supported if media target this population.

WHAT IS THE RIGHT TERM TO USE?

The *Webster's NewWorld Dictionary* (1982, pp. 797 and 665) defines Latino as "a Latin American" and Hispanic as "Spanish or Spanish and Portuguese." Commonly, people use the term Latino or Hispanic to refer to people who are originally from countries south of the Rio Grande. According to *Webster's* dictionary, Latin America is "that part of the Western Hemisphere south of the United States … where Spanish, Portuguese, and French are the official languages (p. 797)."

The *Harvard Encyclopedia of American Ethnic Groups* states that "the term Hispanic has been increasingly employed in the media and in general discussion as an easy way to refer collectively to a growing number of Spanish-origin or Spanish-speaking people in the United States" (Thernstrom et. al., 1980, p. 462).

These definitions are somehow problematic because they have contradictions. Most of the time, researchers talk about "Latino media" or "Hispanic media" referring to media that use the Spanish language. But being Latino or Hispanic is not a synonym for speaking Spanish. If we follow the Webster's dictionary definition, being Latino implies that a person comes from Latin America and he or she may speak Spanish, Portuguese or French. Therefore, Latino media may be in either of these languages. However, for the purpose of this study Hispanic or Latino media will be used to refer to Spanish-language or bilingual (Spanish and English) media.

It is important to mention that there have been several papers and books written about the usage of these terms and their meanings. Some people consider the term Latino derogatory (Pérez Prado, 1994) and others consider the term Hispanic derogatory (Marín and VanOss Marín, 1991). The ones who prefer not to use the term Latino explain that the origin of this term is associated with the French Empire of Napoleon "le petit" (Napoleon "the little") in Mexico. They argue that the term is charged with different meanings such as race, temperament, poverty and lack of responsibility. (Pérez Prado, 1994). On the other hand, those whose opinion is that the term Hispanic is insulting explain their reasoning by stating that this term was created by the U.S. government to lump together anyone of Latin American and Spanish origin (Santana and González, 2001; and Flores-Hughes, 1996).

Due to this controversy, some Latino media in the United States are addressing this issue in their styleguides. The *Adelante*[7] styleguide, for example, states that the newsmagazine will use the terms interchangeably and whenever possible reporters will use the term indicating their national origin, such as Argentine, Colombian, Cuban, Mexican, Venezuelan, etc.

For the purpose of clarification in the present research, it will also be important to define and differentiate among the terms Hispanic, Latin American and Chicano. Greenberg et. al. (1983) defined a Hispanic as an individual living in the United States whose ancestry, language and/or cultural orientation is related to a Spanish-speaking country. This definition can be applied to the terms Latino and Latin American as well. However, these terms embrace Portuguese-speaking Brazilians, too. In contrast, Chicanos are individuals who were born in the United States whose ancestry, language and or cultural orientation is related to Mexico. In summary, all the terms relate to native citizens or immigrants who may or may not have legal status in the United States.

PORTRAYALS AND ETHNIC MEDIA

Coming to a new country and living in a new culture is difficult. It is even more difficult when the media not only do not cover someone's culture but also misrepresent it. Marco Portales (2000) found that Latinos are given relatively little news space in U.S.

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[7] *Adelante* is a bilingual newsmagazine that is distributed in central Missouri.

media, and the issues are usually immigration, crime and low educational achievement. Portales states that this is the reason why "Latinos in the United States have particularly turned to developing our own media avenues and our own ways of publicizing our news, events, and accomplishments." (Portales, 2000, p. 54)

Besides Portales' studies, several other studies approach the negative portrayal of minorities, and particularly those of Latinos in the U.S. mass media: Tan (1978) on how some blacks and Mexican-Americans evaluate television and newspaper portrayals of ethnic groups; Gersh (1993) on how the mainstream media cover events in the Hispanic community only superficially and without real understanding; Miller (1994) on how immigrants appear on the news as bad news; Taylor, Lee and Stern (1995) and Taylor and Bang (1997) on how Hispanic Americans are significantly underrepresented in magazine advertising; Alvear (1998) on the misrepresentation of Latinos in the U.S. media; Dixon and Linz (2000) on how Latinos and African Americans appear as lawbreakers on television news; and Mendez-Mendez and Alverio (2001, 2002, and 2003) on the portrayals of Latinos in network television news.

Ericksen (1981), for example, wrote about how the problems Hispanics confront regarding the press perceptions are similar to those that blacks endured before their civil rights advances of the 60's. Today, more than 20 years after Ericksen wrote his paper, the panorama has not changed. Media still view the Latino community as a stereotype, and this is one of the main barriers in the acculturation process. "Hispanics' desire to integrate cannot be achieved as long as stereotyping and discrimination take place" (Korzenny et. al., 1983, p. 678).

CULTURE AND MASS MEDIA

The linear model of cultural acquisition posits that the gaining of a new culture by groups and individuals in successive stages is accompanied by the loss of the old culture. This model states the impossibility of biculturalism either as a natural process of acculturation or as an intentional goal (LaFramboise et. al., 1993). However, the current trend in research states that for ethnic minorities to make progress in the United States in academic, social and economic life, there must be a rejection of the linear model of cultural acquisition (Herrera, 1998). As people become acculturated, they start to acquire, in different degrees, aspects of the culture of another group. According to Triandis et. al. (1982, p. 141) "as individuals learn to use the norms and values of two different cultures under differing situational conditions, they become *bicultural*."

There is a general agreement that ethnicity/ethnic group "refers to people who perceive themselves as constituting a community because of common culture, ancestry, language, history, religion or customs" (Riggins, 1992, p.1). While Petroshius et. al. (1995, p.36) stated that "acculturation refers to the process of change experienced by the members of a minority group as they adopt a majority group's culture," Korzenny et. al. (1983) stated that Hispanics have three options: assimilation, adaptation and disruption. According to these researchers, assimilation is the option endorsed by the Anglo political system and consists of complete integration in the mainstream of the U.S. way of life. For them, adaptation is what Latinos prefer; this would consist of recognizing and respecting differences and working toward mutual goals. Finally, the authors argued that disruption is

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the least desirable outcome because it would be the failure of either assimilation or adaptation.

Berry (1980) stated that acculturation should be treated as a two-level phenomenon: group and individual. He also posited that contact conflict and adaptation are all relevant phenomena to group and individual levels of analysis. Berry argued that the greater the difference between the cultures the more stress on the individual.

Keefe and Padilla (1987, p. 15) defined acculturation "as one type of culture change — specifically, change occurring as the result of continuous contact between cultural groups. The process of change may affect one or both groups, and furthermore, it may affect any cultural trait." However, Keefe and Padilla argued, this concept is in practice "applied in a narrower sense to mean change primarily within immigrant or minority ethnic groups whose culture becomes more and more like that of the dominant majority group."

Mass media have long been considered transmitters of social values and culture (Lasswell, 1948). Mendelsohn (1964b, p. 30) considered communication as a crucial component in the acculturation process. He argued that "society cannot exist without communication; communication cannot occur outside a social system." Sociology scholars, such as Mead (1934), stated that education and communication have the task of merging immigrant groups into the new culture. At the beginning, the emphasis was on the role of personal communication (Cooley, 1909), but successive research focused on the role of mass media as a means to facilitate the acculturation process. Socialization theory has been used to study children's learning from mass media (De Fleur and De Fleur, 1967; Faber et. al., 1979) and is closely related to the belief that the use of the host society's media leads to

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greater acculturation (Faber et. al., 1986). As Stroman and Becker (1978, p. 767) stated, "if the two cultures are really different, members of those cultures would be expected to have distinct functional orientations toward the media."

Studies about the relationship between acculturation and mass media usage between Asian and Latino immigrants have their roots in the late 1970s. Gutierrez's (1977) introduction to the special issue of *Journalism History* about the Spanish-language media presented the state of these media outlets in the United States as a function of the growth of the Latino population. Kim (1978) explored a theoretical and methodological framework for studying the Korean immigrants' acculturation processes from a communication perspective. She argued that the communication approach to acculturation was a useful alternative to the traditional anthropological research on cultural values. Subervi-Velez (1986) cites research by Jeffres and Hur, who conducted a survey among 13 of the largest immigrant groups in metropolitan Cleveland about the use of communication channels within ethnic groups and the role of media in the maintenance of their identity. Greenberg et. al. (1983) studied the mass communication behavior of Hispanics in the United States. In addition, they stated that exposure to newspaper content has the potential of contributing to the acculturation process of Latinos. They also argued that for acculturation to occur, both Anglos and Latinos need to be informed about each other.

Many factors, such as education level, gender and age, have been proposed as being related to acculturation abilities. Another factor that interferes in the acculturation process could be the time an individual has spent in a new culture. However, not only the time a person has been in a place has an impact on his or her acculturation level, but also whether

the community where he or she lives is willing to include new ideas and new cultures. Davenport et al. (2002) noted that many factors contribute to the stress experienced by Hispanic immigrants, including the role of community inclusiveness and social integration in increasing and decreasing their acculturative stress experiences. Other studies (James, 1961; Ossenberg, 1964; Weinstock, 1964) support the idea that immigrants who have greater contact with members of the host culture also show higher levels of acculturation and therefore lower levels of stress.

In addition, the lack of information about their home countries could be a factor that may contribute to the stress experienced by Latinos. Hispanic media have played and keep playing a central role in the maintenance of a link between the immigrants and their countries of origin. Latino media are the main key to the process of adaptation for these immigrants to the U.S. way of life. That is why these types of ethnic media are very important in the process of cultural identification for the Latino community. Then, if we assume that the cultural identification with the place where you live is an important factor to measure the performance (social, cultural, and economic development) of various ethnic groups in a society, we can argue that media are failing to incorporate Latino culture, thereby contributing to their relatively lower levels of development (Portales, 2000).

Some scholars argued that the use of ethnic media is associated with lower levels of acculturation (Lopez and Enos, 1973), but this interpretation fails to recognize the complexity of this kind of media use. "The notion that host media use leads to acculturation is rooted in solid theoretical grounds, while the converse hypothesis, that the use of media is a barrier to acculturation, is not" (Faber et. al. 1986, p. 349). Mass media are only one of

many factors that intervene in the acculturation process (Ward, 1974; Howitt, 1976; Kim, 1977; Comstock et. al., 1978). In addition, the use of ethnic media does not necessarily mean retardation of acculturation (Faber et. al., 1986).

MEDIA USES AND ETHNICITY

Ethnic, religious, regional and generational characteristics have specific influences on media programming preferences among people. Many studies that focus on how different ethnic groups use mass media to acculturate apply the uses and gratifications approach (Carey, 1966; Gerson, 1966; Greenberg and Dominick, 1969; Bogart, 1972; Stroman and Becker, 1978; Tan, 1978; Lee and Browne, 1981; Greenberg and Heeter, 1983; Delener and Neelankavil, 1990).

The early studies looked into the differences of blacks and whites in media use. Carey (1966) stated that there are different patterns of television viewing among different ethnic groups showing that there are substantial differences in the television preferences of white and black families in the United States. Gerson (1966) did a comparative analysis of differences between black and white adolescents in their uses of the mass media as an agency of socialization. He concluded that race was important in predicting how adolescents use media. Greenberg and Dominick (1969) examined the role television maintains for low-income urban teenagers, both black and white, and concluded that race and social class predicted how teenagers used television as an informal source of learning. Stroman and Becker (1978) found racial differences in media use in their study. According

to these researchers, blacks were less committed to newspapers than whites and more dependent on television. Lee and Browne (1981) looked into patterns of television uses and gratifications among various segments of black audiences and concluded that television usage differed significantly among the groups.

Later studies focused also on Hispanics. Tan (1978) investigated how some blacks and Latinos evaluated television and newspaper portrayals of their ethnic group and concluded that Hispanics were not as negative as blacks in their evaluations of media. Greenberg and Heeter (1983) compared fifth and tenth grade male and female Hispanic youth in five southwest U.S. cities to describe media access, use and orientation of these youngsters toward English- and Spanish-language media and found that the latter were little liked and seldom used. Greenberg et al. (1983) compared media use, preferences, and attitudes among Latinos. Their study suggests that Latinos exhibit different motivations for using television than whites. Albarran and Umphrey (1993) extended this study comparing three different groups (whites, blacks, and Hispanics) and their results also showed unique patterns of motivation within each group for using television.

Delener and Neelankavil (1990) compared media usage between Asian and Latino subcultures. They found that both groups prefer television more than any other medium, that Hispanics' use of radio for entertainment is higher than that of Asians, and that Asians tend to use more newspapers as information sources than the Latinos. They concluded that Asian and Hispanics exhibit unique media preferences.

LANGUAGE AND ACCULTURATION

Researchers have analyzed immigrants' media use and language preferences as well as the role of personal traits and group identity in the context of acculturation. The process of acculturation includes far more than the capacity to speak the language of the new culture, but "undoubtedly, language plays a most important part in this process. Just as in the case of the primary socialization of an infant, so in the case of immigrant acculturation, a capacity to communicate with and to receive communications from others is a <u>sinequanon</u> of the process." (Richmond, 1967, p. 138).

Faber et. al. (1986) cites a study done by Valenzuela (1973)[8] who found that socioeconomic status and age were related to preferences among Latinos living in the Southwestern U.S. They stated that "low income and older people were the heaviest users of both Spanish-language radio and Spanish-language television, while younger and higher level SES (socio economic status) Hispanics were more frequent users of English language media" (Faber et. al., 1986, p. 348).

Rios and Gaines (1998, pp. 746) stated that "Latinos may seek media that satisfy special ethnic group-based cultural needs or goals." They investigated whether three Latino ethnic subgroups differed significantly in their use of English-language or Spanish-language media for pluralism. They stated that there is dynamism within Latinos as an ethnic group.

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[8] Valenzuela, N. (1973) Media Habits and attitudes: surveys in Austin and San Antonio. Center for Communication Research. University of Texas (cited in Faber et. al., 1986).

This means that Latinos are not all the same, and it is important to make a distinction of social categories inside the overall Hispanic population. When studying the San Antonio, Texas, Mexican-American community, for example, Dunn (1975) found at least five identifiable subgroups of individuals. Overall, according to Rios and Gaines (1998, pp. 747), "research supports that distinctive audience subgroups can be defined by culture and communication patterns and that Latinos use mass media for culturally significant goals."

Shoemaker et al. (1985) utilized the use of English-language print media as an indicator of acculturation. Their findings indicate that there has been a declining interest in Spanish-language publications in Texas, and they take this as an indicator of the Latinos becoming more acculturated. This is relevant to the present study because one of the reasons the Spanish-language media are very important in Missouri is that the Latino immigrants are new in the area and they have not gone through the acculturation process, while many of their counterparts in Texas had been living there for a long time.[9]

One important aspect to consider is that being Latino is not a synonym for speaking Spanish. Hence, considering all Latinos as Spanish-speakers is a big mistake. Many people who live in the United States and consider themselves Hispanic/Latino do not speak Spanish at all. There is a difference between being Hispanic and being a Hispanic who speaks Spanish (Ghanem and Wanta, 2001).

For example, Roslow and Nicholls (1996) created a diagram with the different variables of language usage among Hispanics; some of them are Spanish monolingual; for some, Spanish is dominant, but they understand English; for others Spanish and English are

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[9] Texas used to be part of Mexico.

equal, in other words, they are fully bilingual; and some have English as their dominant language, but understand Spanish; finally a large group, especially the younger generation, is English monolingual. However, unlike other immigrant groups Latinos tend to preserve their native language and consider it to be the most important part of their heritage to preserve (Petroshius et. al., 1995).

Ghanem and Wanta (2001) studied whether Spanish-speaking news broadcasts perform the same agenda-setting function as the English speaking networks. They argued the importance of language when it comes to agenda-setting effects: "high levels of exposure to Spanish cable news should lead to strong agenda-setting effects for Spanish-speakers" (Ghanem and Wanta, 2001, p. 282). The authors came to the conclusion that the more individuals are exposed to Spanish-language cable news broadcasts, the more they will perceive issues covered on the newscasts to be highly significant. Hence, Spanish programming may be very important among Spanish-speakers. It is important to consider that large portions of the Latino population are recent immigrants who have not yet mastered the English language.

Language is a critical factor in the acculturation process. Sunoo et. al. (1980) identified some of the key variables associated with immigrants' learning of the host culture's language. They concluded that the process of learning English is different for adults than for children immigrants. According to these researchers, "adults, especially those with some formal education, may be more oriented toward written English (reading and writing), while their children may be more oriented toward spoken English" (Sunoo et. al., 1980, p. 333). These findings lead to the conclusion that adult immigrants would be

more receptive to English-language print media while children would be more receptive to English-language television and radio. On the other hand, Patella and Kuvlesky (1973, pp. 855-856) stated that English usage among Latinos "is inversely correlated with age and positively correlated with education, birth in the United States, income, and occupational level of household head."

According to Fishman et. al. (1966, p. 21), "language maintenance, prompted by one or another variety of language loyalty, has frequently been a component — and, at times, a catalyst — in (the efforts of ethnic minorities to maintain themselves in its midst)." In the United States, according to Rios and Gaines (1997), the Spanish language has been a primary vehicle for communicating Latino culture, but English has also been used for this purpose.

As Subervi-Velez et. al. (1998, pp. 225) noted, "Latinos have had a broad range of media that both informed and entertained in their own language and cultures. In the early days, most of these media operated in Spanish. But even then, some were bilingual… and more recently, English-language Hispanic oriented media" took an important place in the media spectrum in the United States.

Chapter 4: Research Design

Conducting a survey within the Latino community is difficult due to the fact that a great majority of Latinos are undocumented. This segment of the population sees surveys with apprehension as they may reveal this population's status to the government. Thus, to reach this community and earn its trust, it is fundamental to know its leaders and its language.

Personal surveys, hence, surfaced as the most palatable option. Mail surveys were considered when this research was planned, but later discarded because of its disadvantages vis-à-vis the first method: it is more expensive and has a selection bias mechanism built in whereby the more integrated members of the community are the ones whose names are available in the three lists accessible for the present study.[10]

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[10] The lists available were the Cambio de Colores (Change of Colors) 2002 and 2003 conferences mailing lists, and the *Adelante* (bilingual newsmagazine distributed in central Missouri) subscriptions and volunteers database.

METHODS AND INSTRUMENTS

The 2000 census showed that the Latino population in Missouri is the fastest growing ethnic demographic group.[11] Sylvia Lazos (2002b, p. 5), visiting professor at the University of Missouri-Columbia School of Law, wrote in *Cambio de Colores: Immigration of Latinos to Missouri* that "Missouri is now home to almost 120,000 Latinos, doubling since the last decennial census".[12]

Media targeted to these new immigrants, the present study argues, are important because they are excellent ways to reach this population. This new Latino population coming to Missouri is not completely settled yet and, therefore, there is a need for Hispanic media that would help this population accomplish that goal.

The method to collect data, which is used in this study, is a personal survey. The objective of it is to find out radio program preferences for this segment of the population and how these preferences are related to their acculturation process.

There are two distinctive places in central Missouri where Latinos meet: the Centro Latinos (Columbia, Marshall and Milan) and churches (especially the ones that offer

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[11] Office of Social and Economic Data Analysis, Hispanic Population in Missouri, 1990-2000 (available at http://www.oseda.missouri.edu/tables/raceh/mohispanic_co.html).

[12] "About half of the state's Latinas/os are located in Kansas City and St. Louis metropolitan areas… Missouri's small cities all boast a significant Latina/o presence" (Lazos, 2002a, p. 2).

services in Spanish). The survey was conducted in the Centro Latinos of Columbia, Marshall and Milan and in the Church of Nazarene in Mexico, Missouri.[13]

A total of 110 surveys were completed. They were distributed from late October until late December of 2003 to 48 people in Columbia, 15 people in Marshall, 20 people in Mexico and 27 people in Milan. The person conducting the surveys distributed them among the people present at the Centro Latinos or at the church and collected the questionnaires as soon as the respondents finished answering the survey[14]. There were times when the people answering the survey were not able to read, and in those situations the person conducting the survey read (**only read**) the questionnaire to them and wrote down the answers. The questionnaires were presented with a cover letter explaining what the survey was about and stating that their response would be confidential (for copy of the cover letter and a questionnaire in both languages see Appendix page 116). The cover letter also stated very clearly that by answering the questions the participant was giving us permission to use the results of the surveys for this study.

The refusal rate was very low, one out of 20 or five percent. Some people justified their denial to participate saying they were afraid of the immigration authorities, and not even the promise of confidentiality convinced them of the contrary. Other people, who

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[13] The surveys were performed at the Church of Nazarene in Mexico, Missouri, because that town lacks of a Centro Latino.

[14] I or another individual acting as my agent conducted the surveys at various sites. I, personally, did not have a close relationship with the surveyed people. Therefore, I did not have a significant influence on their answers. The other individuals conducting the survey on my behalf did have some relationship with few members from the group. However, I was — being aware of the estimation problems, bias, arising form such survey structure — careful enough to instruct my agents to exercise the outmost care while doing their job to avoid any form of influence upon the participants.

initially refused, accepted to participate when an offer to have the survey read to them was issued.

Some of the questions in the survey were about two radio shows that broadcast out of Columbia, Missouri. While everybody has access to listening to both radio shows outside of Columbia, the broadcasting quality was not the same in Marshall or Milan relative to that in Mexico or Columbia.

MEASUREMENT

This project examined the uses and preferences of the Latino community in central Missouri for a radio program and how this would help them in their acculturation process. The research instrument, developed by this researcher[15], contained major sections on personal demographics, media use and language preferences. This survey was especially written to collect information about: language, music, programming topics preferences and knowledge of the traditional and local Latino culture as well as the U.S. culture.

The language usage may be key for a Latino radio show. As stated before, being Latino does not mean speaking Spanish. Hence, some people would prefer bilingual

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[15] Dealing with human subjects is, in and of itself, a complex enterprise because the intrinsic heterogeneity of the respondents in this kind of study will, by its own gravity, represent a source of potential interpretative problems and opens a, natural, door to question the instrument's reliability. Being aware of this problem ex-ante, I have requested voluntary participants from different social and educational strata to criticize the survey questions. Their comments helped me to clarify the meaning of words that may not necessarily translate well across national, cultural and ethnic boundaries. In the final analysis, I have attempted, to the best of my abilities, and bounded by my environmental constraints, to construct what I deem a reliable and valid instrument.

programming and some would rather listen to a Spanish- and English-only show. Within the survey, the question of whether or not there is a relationship of language preferences and amount of time living in the United States was also addressed.

Regarding the music preferences, the survey was developed to look at whether the nationality of the Latinos in Missouri is an indication of music preference. The survey also tried to find out whether the individual's preference towards certain programming topics is related to the type of work he or she does or to his or her level of education. These questions were also compared with the length of time living in the United States.

Given that this survey is being used to characterize the media preferences of Latinos in Central Missouri, the results are also used to partially characterize the level of acculturation of the Hispanic immigrants in this area. Marin et. al. (1987) used a 12-item scale to find out the acculturation level of Hispanics in the United States. They took into consideration the following factors: respondent's generation, length of residence in the U.S., age at arrival and ethnic self-identification. Petroshius et. al. (1995, p. 36) stated that "instead of segmenting Hispanics based on subcultures, it may be useful to segment based on the assumption that newcomers to a host society are in different stages of acculturation."

For the purpose of this study, an index of acculturation was used. To measure this index the questions about whether the available ethnic media help them understand the local Latino culture or the U.S. culture helped to answer the question of acculturation status. Petroshius et. al. (1995) also mentioned that tenure in the U.S. should be related to acculturation. Hence the question about how long the person has been living in the U.S. and the age at arrival will help to infer the level of acculturation. Several studies, such as Marin

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et. al. (1987), have used preference and use of English or Spanish language media to measure acculturation. Therefore, the questions of whether the person fully understands Spanish or English and whether he or she prefers Spanish-only, English-only or bilingual programming will be also an important factor to determine level of acculturation.

ANALYSIS

In order to answer the research questions the following statistical tests were performed:

RQ1: Does a person's preference of language in programming vary by the amount of time living in the United States? Do Latinos in central Missouri think that a radio show targeted to them should be only in Spanish or should be bilingual?

To answer the question about whether a person's preference of language in the programming varies by the amount of time living in the United States, three Pearson correlations were performed. First, the answers to the following survey question, "How long have you been living in the United States?" (Question 38/INTERVAL) were compared with the answers of this question "I prefer Spanish only programming (Agree/Disagree)" (Question 15/INTERVAL). Second, the answers to the following survey question, "How long have you been living in the United States?" (Question 38/INTERVAL) were compared with the answers to this question "I prefer English only programming (Agree/Disagree)"

(question 16/INTERVAL). And finally, the answers to the following survey question, "How long have you been living in the United States?" (Question 38/INTERVAL) were compared with the answers to this question "I prefer bilingual programming (Agree/Disagree)" (Question 14/INTERVAL).

And to answer the question about whether Latinos in central Missouri think that a radio show targeted to them should be only in Spanish or should be bilingual a comparison of descriptive statistics was done, paying particular attention to the mean, standard deviation and skewness of each of the corresponding distributions. The answers to the following questions were used: "I prefer bilingual programming (Agree/Disagree)" (Question 14/INTERVAL), "I prefer Spanish only programming (Agree/Disagree)" (Question 15/INTERVAL) and "I prefer English-only programming (Agree/Disagree)" (Question 16/INTERVAL).

RQ2: Does a person's preference of content in radio programming vary by the type of work he or she does? Does it vary by the level of education? Does it vary by length of time living in the United States?

To answer the question about whether a person's preference of topic to be addressed in the programming varies by the type of work he or she does, an ANOVA was performed. The following survey questions were used: "I want to listen to a radio show that discusses immigration issues (Agree/Disagree) (Question 12/INTERVAL), "Rank the following programming content, in order of importance or need to be added in the radio show," (Question 33/ORDINAL), "I prefer bilingual programming (Agree/Disagree)" (Question

14/INTERVAL), "I prefer Spanish only programming (Agree/Disagree)" (Question 15/INTERVAL), "I prefer English only programming (Agree/Disagree)" (Question 16/INTERVAL) and "Which occupation is the closest to what you do?" (Question 36/CATEGORICAL).

To answer the question about whether it varies by the level of education an ANOVA was performed. The following survey questions were used: "Rank the following programming content, in order of importance or need to be added in the radio show" (Question 33/ORDINAL), "I prefer bilingual programming (Agree/Disagree)" (Question 14/INTERVAL), "I prefer Spanish only programming (Agree/Disagree)" (Question 15/INTERVAL), "I prefer English only programming (Agree/Disagree)" (Question 16/INTERVAL) and "What is your level of education?" (Question 37/CATEGORIAL).

And to answer the question about whether it varies by the length of time living in the United States, an ANOVA was performed. The following survey questions were used: "Rank the following programming content, in order of importance or need to be added in the radio show" (Question 33/ORDINAL), "I prefer bilingual programming (Agree/Disagree)" (Question 14/INTERVAL), "I prefer Spanish only programming (Agree/Disagree)" (Question 15/INTERVAL), "I prefer English only programming (Agree/Disagree)" (Question 16/INTERVAL) and "How long have you been living in the United States?" (Question 38/INTERVAL).

Does a person's preference of music to be played in a radio show vary by the type of work he or she does? Does it vary by the level of education? Does it vary by length of time living in the United States? Does it vary by country of origin?

To answer the question about whether a person's preference of music to be played in a radio show varies by the type of work he or she does, an ANOVA was performed. The following survey questions were used: "What type of music do you prefer to listen in a radio show?" (Question 5/NOMINAL) and "Which occupation is the closest to what you do?" (Question 36/CATEGORICAL).

To answer the question about whether it varies by the level of education, an ANOVA was performed. The following survey questions were used: "What type of music do you prefer to listen in a radio show?" (Question 5/NOMINAL) and "What is your level of education" (Question 37/CATEGORIAL).

And to answer the question about whether it varies by the length of time living in the United States, an ANOVA was performed. The following survey questions were used: "What type of music do you prefer to listen in a radio show?" (Question 5/NOMINAL) and "How long have you been living in the United States?" (Question 38/INTERVAL).

Does it vary by country of origin?

To answer the question about whether a person's preference of music to be played in a radio show varies by the country of origin, an ANOVA was performed. The following

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survey questions were used: "What type of music do you prefer to listen in a radio show?" (Question 5/NOMINAL) and "Where are you from?" (Question 4/CATEGORICAL).

RQ3: Do ethnic media help the Latino community in the process of learning about the new culture?

To approach the research question about whether ethnic media help the Latino community in the process of learning about the new culture, a Pearson correlation was performed. The survey questions about knowledge of the traditional and local Latino culture as well as the U.S. culture were compared with the questions about how the available ethnic media helps the Latino community to learn the local culture. These are the particular survey questions that were used: "Listening to bilingual (Spanish-English) radio helps me learn about the culture of the United States (Agree/Disagree)" (Question 21/INTERVAL), "Listening to bilingual (Spanish-English) radio helps me learn about the local Latino culture (Agree/Disagree)" (Question 22/INTERVAL), "Reading *Adelante* – bilingual (Spanish-English) newsmagazine – helps me learn about the culture of the United States (Agree/Disagree)" (Question 25/INTERVAL), "Reading *Adelante* – bilingual (Spanish-English) newsmagazine – helps me learn about the local Latino culture (Agree/Disagree)" (Question 26/INTERVAL), "I feel that I know about the local Latino Culture (Never/Rarely/Sometimes/Often)" (Question 45/NOMINAL), "I feel that I know about the U.S. Culture (Never/Rarely/Sometimes/Often)" (Question 47/NOMINAL), "I listen to *La Hora Latina* (Never/Rarely/Sometimes/Often)" (Question 17/NOMINAL), "I listen to

Ondas Latinas (Never/Rarely/Sometimes/Often)" (Question 19/NOMINAL) and "I read

Adelante (Never/Rarely/Sometimes/Often)" (Question 24/NOMINAL).

H1: The use of English-language media increases as the level of acculturation increases.

To test the hypothesis an acculturation index was created. For that purpose two questions accounting for the knowledge of language, two questions accounting for knowledge of the United States and local Latino culture and two questions accounting for the length of time living in the United Sates and age were combined: "I fully understand when I read in English (Agree/Disagree)" (Question 31/INTERVAL), "I fully understand when I listen to English (Agree/Disagree)" (Question 32/INTERVAL), "I feel that I know about the local Latino culture (Never/Rarely/Sometimes/Often)" (Question 45/NOMINAL), "I feel that I know about the United States culture (Never/Rarely/Sometimes/Often)" (Question 45/NOMINAL), "How long have you been living in the United States?" (Question 38/INTERVAL) and "Age" (Question 3/INTERVAL).

The index works in the following manner: a greater index number means a lower degree of acculturation. This is, simply, the result of the way the questions were originally constructed. However, three of the questions needed to be converted to this conceptual idea. These were questions 38, 45 and 47. The conversion was accomplished by mapping smaller values into larger ones utilizing an algorithm in the Excel spreadsheet. The six questions used have been assigned the same weight, one sixth, in the calculation of the average. This

is due to the fact that there are not any empirical facts that may suggest a different weighting scheme.

Therefore, to test the hypothesis: The use of English-language media increases as the level of acculturation increases, the acculturation index was used as an independent variable in a regression analysis where the addition of the answers to the questions about use of English media is the dependent variable[16].

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[16] The answers to the question "how many hours on a typical week do you listen to English radio" were added to the answers to the question "how many hours on a typical week do you watch English TV." The sum of the two answers was used as "use of English media" variable in the regression analysis.

Chapter 5: Results

The sample size consisted of 110 surveys. These were offered in English and Spanish, and roughly 14 percent of the sample, 15 people, answered the survey in English. The respondents were 56 percent male and 44 percent female.

About 24 percent of the sample was between the ages of 18 to 25 years old; 28 percent was between 26 and 35 years old; 30 percent was between 36 and 45 years of age; about 15 percent was between 46 and 55 years old; two people were between 56 and 65 years old and one person was above the age of 66. All being computed, 97 percent of the sample was between the ages of 18 and 55 and about 82 percent including only the first three categories.

Not surprisingly 53 percent of the sample came from Mexico; 10 percent were born in the USA; another 10 percent were born in Argentina; 9 percent came from El Salvador; there were three Bolivians and an equal number of Colombians and people from Guatemala; two people were from Chile, Nicaragua and Puerto Rico respectively; Cuba, Peru, Uruguay and Venezuela were represented by one person each.

Ten percent of the respondents did not complete elementary school; about 14 percent completed elementary education; 48 percent completed high school; about 14 percent had a bachelor's degree; 8 percent had a master's degree; and 6 percent had a doctorate degree.

Only two people were farm workers or work in the agricultural sector; 7 percent were either teachers or professors; about 21 percent were students; 6 percent were professionals; 9 percent were employed in construction; roughly 22 percent were factory employees; 15 percent were unemployed; and 17 percent of the sample chose "other" for this category.

Most of the sample lived in the city of Columbia; 40 percent. The rest, 19 percent resided in Milan; 18 percent in Mexico; about 14 percent in Marshall; and the remainder of them were in Bronwing, Jefferson City, Rocheport and Trenton.

Most of the respondents had spent most of their time in Missouri, 48 percent stated that they had resided in the state continuously since their arrival to the United States.

Also, 25 percent sustained that they have been in this country for no more than 3 years; 19 percent has been here between 3 and 5 years; 10 percent has been here between 6 and 8 years; only 5 percent has been here between 9 and 11 years; 29 percent has been in the United States for more than 10 years; and about 11 percent has been here all their lives.

RQ1:

Does a person's preference of language in programming vary by the amount of time living in the United States?

The expected result is that over time preferences for Spanish language programming would decrease. Three Pearson correlations were performed to answer this question. Three variables were compared to the "length of time" a person has been in the United States.

The first variable, "I prefer Spanish only programming" was found to be uncorrelated to the length of time. Out of 110 observations the correlation was .049 and the p-value was .609 (see Table I). Therefore, the correlation is not significantly different from zero.

Table I. Spanish programming preference

		TIME IN THE US	SPANISH PREFERENCE
TIME IN THE US	Pearson Correlation	1	.049
	Sig. (2-tailed)	.	.609
	N	110	110
SPANISH PREFERENCE	Pearson Correlation	.049	1
	Sig. (2-tailed)	.609	.
	N	110	110

The second variable, "I prefer English only programming" was found to be uncorrelated to the length of time. Out of 110 observations the correlation was -.034 and the p-value was .725 (see Table II). Therefore, the correlation is not significantly different from zero.

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Table II. English programming preference

		TIME IN THE US	ENGLISH PREFERENCE
TIME IN THE US	Pearson Correlation	1	-.034
	Sig. (2-tailed)	.	.725
	N	110	110
ENGLISH PREFERENCE	Pearson Correlation	-.034	1
	Sig. (2-tailed)	.725	.
	N	110	110

The third variable, "I prefer bilingual programming" was found to be uncorrelated to the length of time. Out of 110 observations the correlation was .012 and the p-value was .900 (see Table III). Therefore, the correlation is not significantly different from zero.

Table III. Bilingual programming preference

		TIME IN THE US	ENGLISH PREFERENCE
TIME IN THE US	Pearson Correlation	1	.012
	Sig. (2-tailed)	.	.900
	N	110	110
BILINGUAL PREFERENCE	Pearson Correlation	.012	1
	Sig. (2-tailed)	.900	.
	N	110	110

These results, albeit contradictory to the initial expectation, suggest that the people in this sample may have not abandoned their cultural heritage completely, but may have

simultaneously adopted their new cultural environment. In other words, they may engage media in both languages but do not manifest strong preference for either one.

Do Latinos in central Missouri think that a radio show targeted to them should be only in Spanish or should be bilingual?

The expected answer was that Latinos in central Missouri should prefer Spanish-only programming.

To answer this question a comparison of descriptive statistic was performed, paying particular attention to the mean, standard deviation and skewness of each of the following variables: "I prefer bilingual programming," "I prefer Spanish only programming" and "I prefer English only programming."

The data varied between 1 and 7, whereby 1 is "strongly agree" and 7 the opposite.

For the "I prefer bilingual programming" variable the mean was 3.45, the standard deviation was 2.399 and the skewness was 0.316 (see Table IV and Figure I). Around 40 percent of respondents strongly agreed with the statement.

Table IV. Descriptive statistics of preferences

		SPANISH	ENGLISH	BILINGUAL
N	Valid	110	110	110
	Missing	0	0	0
Mean		3.09	5.09	3.45
Median		2.50	6.00	3.00
Mode		1	7	1
Std. Deviation		2.269	2.007	2.399
Skewness		.601	-.654	.317
Std. Error of Skewness		.230	.230	.230

Figure I. Bilingual programming preference
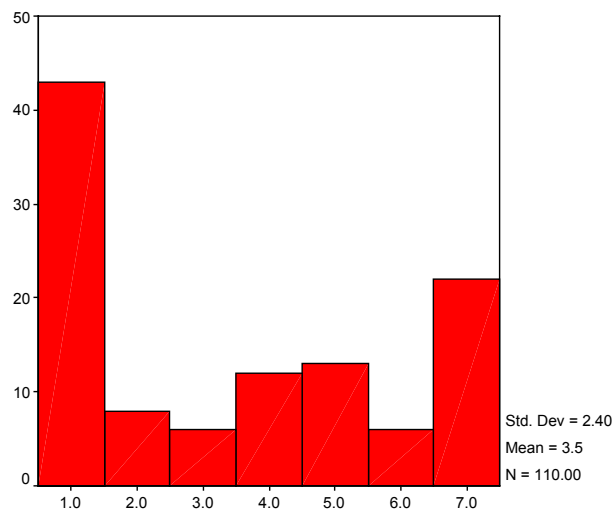
For the "I prefer Spanish only programming" variable the mean was 3.09, the standard deviation was 2.269 and the skewness was 0.600 (see Table IV and Figure II). Around 45 percent of respondents strongly agreed with the statement.

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Figure II. Spanish programming preference
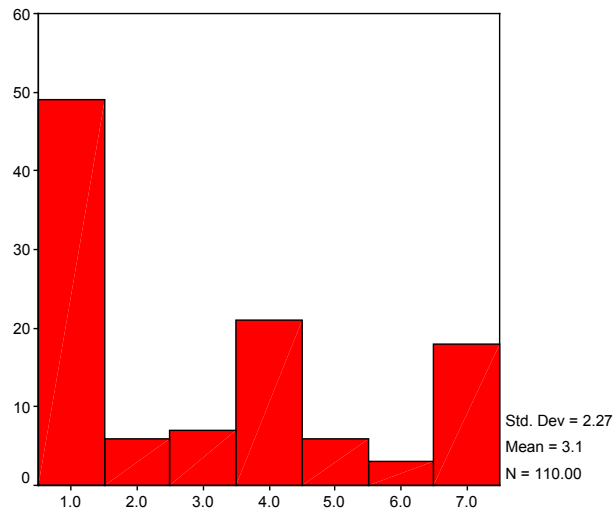
For the "I prefer English only programming" variable the mean was 5.09, the standard deviation was 2.007 and the skewness was -0.653 (see Table IV and Figure III). Around 9 percent of respondents strongly agreed with the statement and around 41 percent strongly disagreed.

Figure III. English programming preference
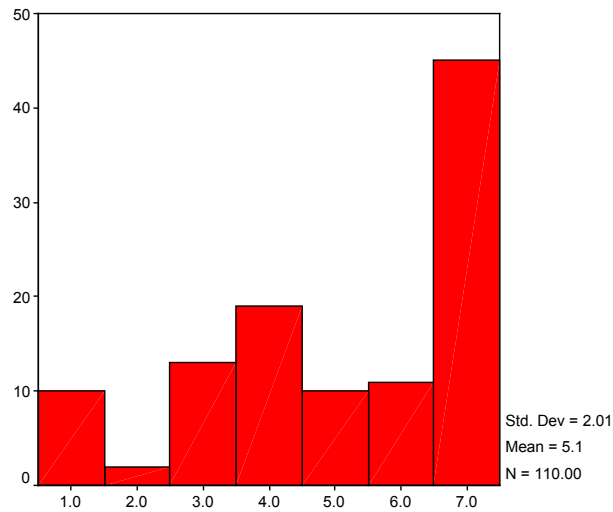
The percentages of agreement explain the sign and provide some intuition regarding the magnitude of the skewness statistic.

The three results suggest that there was a stronger preference towards programming that is either in Spanish or in a bilingual format over English. However, English programming has not been completely rejected by the sample. This finding seems to support the data in the previous results within this larger question regarding language preference in programming, that while Spanish may be seemingly dominant over other preferences, English has been slowly adopted as part of the new cultural baggage.

RQ2:

**Does a person's preference of content in radio programming vary by the
type of work he or she does?**

To answer this question a One-Way ANOVA test was performed. The ANOVA
analysis examines the mean value for an attitude question about program preference,
comparing the means across different occupations. The categorical question about
occupation was divided into eight possible answers: 1. farm worker, 2. teacher/professor, 3.
student, 4. professional, 5. construction worker, 6. factory worker, 7. unemployed and 8.
other.

The results indicated that one of the variables, preference of Latin American news,
was statistically significant, at or below 95 percent confidence level. Additionally, there
were two other variables that are marginally significant in my estimation: preference for
immigration issues and preferences for English only programming.

For Latin American news preference the test yielded an F-statistic of 2.034 which
was statistically significant at the .05 level (see Table V and Table VI, see also Figure IV).
The result seemed to be dominated by the preferences of teachers, students and professionals
for news. It is likely that people within these occupations had stronger preferences for news
in their home country and that they brought those interests to the United States, where the
distance from their country of origin may have exacerbated such behavior.

Table V. Type of work and preferences

		Sum of Squares	df	Mean Square	F	Sig.
INMIGRATION	Between Groups	56.336	7	8.048	1.898	.077
	Within Groups	432.439	102	4.240		
	Total	488.775	109			
LATIN AMERICA	Between Groups	37.529	7	5.361	2.034	.058
	Within Groups	268.871	102	2.636		
	Total	306.400	109			
ENGLISH ONLY	Between Groups	49.983	7	7.140	1.872	.082
	Within Groups	389.107	102	3.815		
	Total	439.091	109			

Table VI. Descriptive statistics for type of work and preferences

		1	2	3	4	5	6	7	8
	N	2	8	23	7	10	24	17	19
INMIGRATION	Mean	1.00	3.25	3.65	3.00	2.95	1.79	3.41	2.63
LATIN AMERICA	Mean	3.50	2.13	3.22	2.86	3.80	3.75	4.06	4.26
ENGLISH ONLY	Mean	6.50	3.75	4.39	4.14	5.60	5.58	5.59	5.37

Figure IV. Type of work and Latin American news preference

Type of work
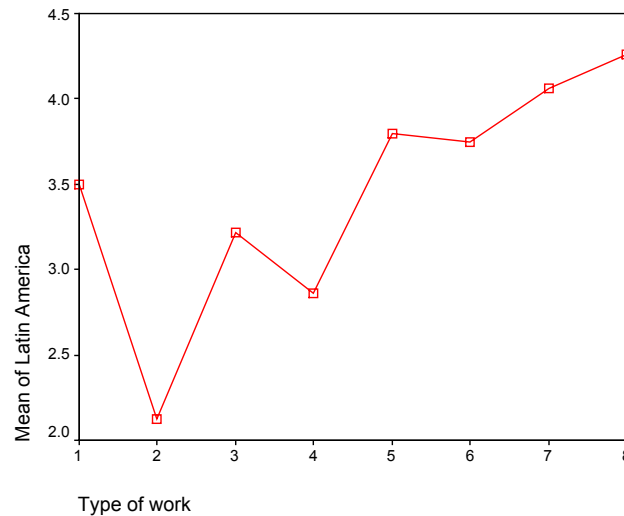
For immigration issues content preference the test yielded an F-statistic of 1.898. The significance of this test was .077 (see Table V and Table VI, see also Figure V). This result was dominated by the strong preference of farm and factory workers, most likely to be undocumented immigrants, for this type of news. Teachers, students and professionals usually carry proper documentation to live and work in the United States; therefore they have the least interest in immigration issues.

Figure V. Type of work and immigration issues preference
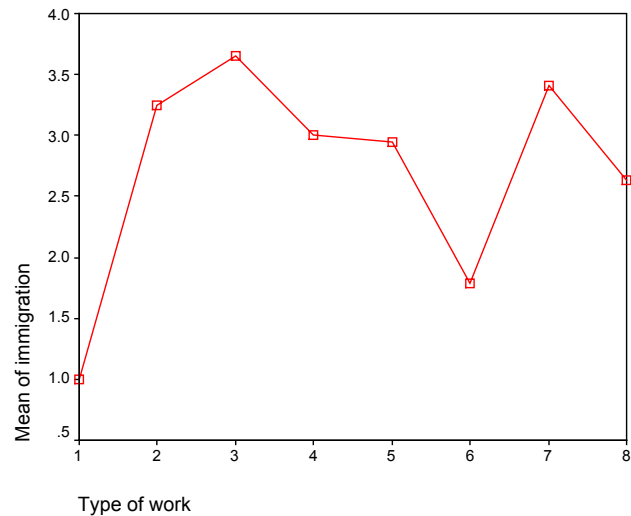
For English-only programming preference the test yielded an F-statistic of 1.872. The significance of this test was .082 (see Table V and Table VI, see also Figure VI, p. 60). The result seemed to be dominated by the preferences of teachers, students and professionals for English only programming. This group of people, as opposed to the people in the other categories, needs to use English to perform their daily duties. It is possible that they manifested interest for English programming due to their greater immersion into the domestic culture.

Figure VI. Type of work and English only programming preference

Does it vary by the level of education?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examines the mean value for an attitude question about program preference, comparing the means across different levels of education. The categorical question about level of education was divided into six possible answers; 1 being less educated and 6 being more educated.

The results indicate that five of the variables were statistically significant, at or below 95 percent confidence. These variables were: preference for Latin American and political news, preference for commentaries, and preference for English only or Spanish only programming.

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For Latin American news preference the test yielded an F-statistic of 4.880. The significance of this test was .000 (see Table VII and Table VIII, see also Figure VII). As found above (occupation that requires higher education) people with a greater level of education seem to be more interested in Latin American news relative to the other people in the sample.
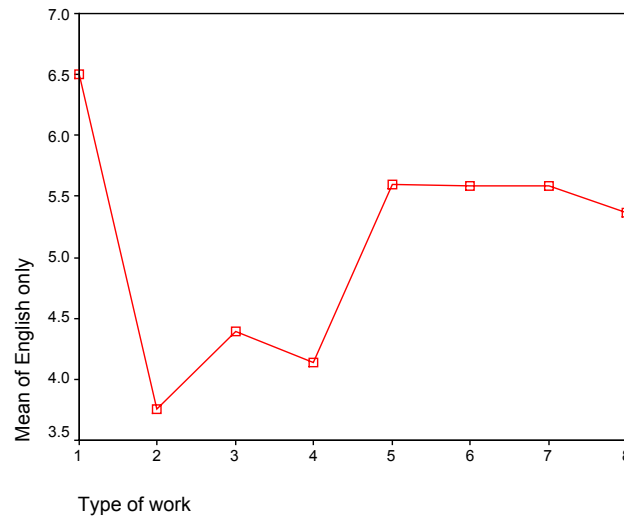
Table VII. Level of education and preferences

		Sum of Squares	df	Mean Square	F	Sig.
LATIN AMERICA	Between Groups	58.229	5	11.646	4.880	.000
	Within Groups	248.171	104	2.386		
	Total	306.400	109			
POLITICAL NEWS	Between Groups	77.651	5	15.530	3.615	.005
	Within Groups	446.749	104	4.296		
	Total	524.400	109			
COMMENTARIES	Between Groups	81.689	5	16.338	5.090	.000
	Within Groups	333.802	104	3.210		
	Total	415.491	109			
SPANISH ONLY	Between Groups	58.940	5	11.788	2.441	.039
	Within Groups	502.151	104	4.828		
	Total	561.091	109			
ENGLISH ONLY	Between Groups	76.564	5	15.313	4.393	.001
	Within Groups	362.527	104	3.486		
	Total	439.091	109			

Table VIII. Descriptive statistics for level of education and preferences

		1	2	3	4	5	6
	N	11	15	53	15	9	7
LATIN AMERICA	**Mean**	4.18	4.67	3.66	3.40	2.67	1.57
POLITICAL	**Mean**	5.91	6.53	5.64	5.27	6.22	2.71
COMMENTARIES	**Mean**	7.45	7.33	6.62	5.47	6.78	4.00
SPANISH	**Mean**	2.27	1.80	3.47	4.07	3.00	2.29
ENGLISH	**Mean**	6.18	6.07	5.25	4.47	3.78	3.14

Figure VII. Level of education and Latin American news preference
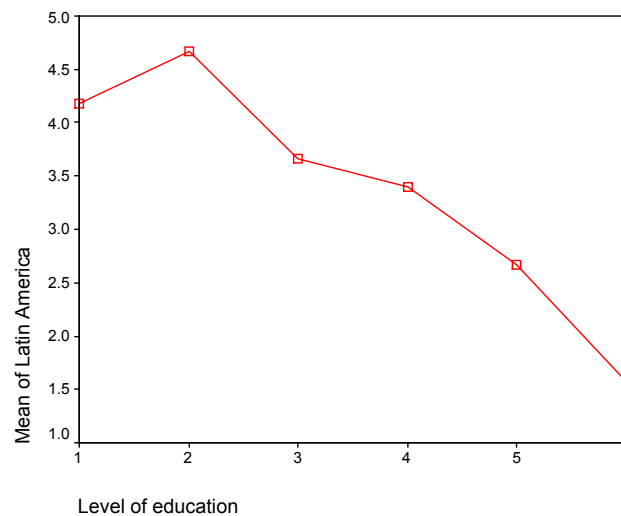
For political news preference the test yielded an F-statistic of 3.615. The significance of this test was .005 (see Table VII and Table VIII, see also Figure VIII). For commentaries content preference the test yielded an F-statistic of 5.090. The significance of this test was .000 (see Table VII and Table VIII, see also Figure IX). Both results seemed to

be dominated by outliers found at the highest level of education. People with advanced degrees, above master's level, seemed to be, in relative terms, strongly attracted by political news and commentaries. This finding, by and large, maybe a mirror image of the host population here in the United States and, therefore, is not surprising at all.

Figure VIII. Level of education and political news preference
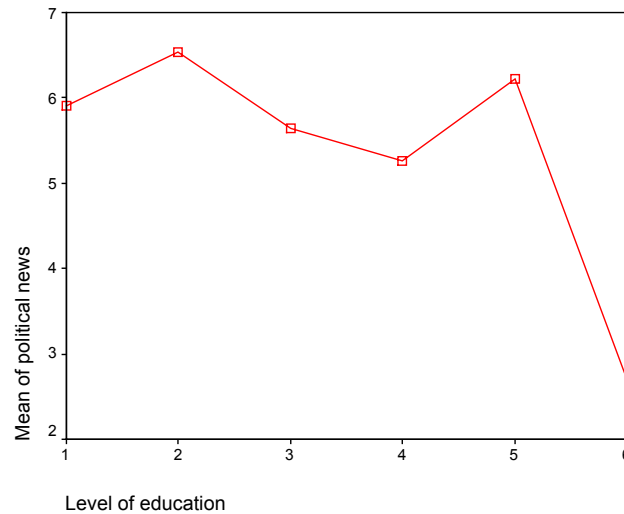
Figure IX. Level of education and commentaries preference
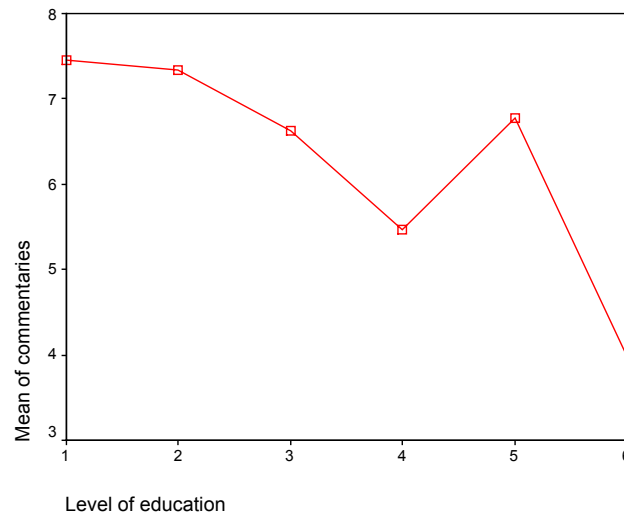
For English only programming preference the test yielded an F-statistic of 4.393. The significance of this test was .001 (see Table VII and Table VIII, see also Figure X). It is clear from the results that people with a higher level of education had a stronger preference for English-only programming. The reasons seem obvious; acculturation.

Figure X. Level of education and English only programming preference
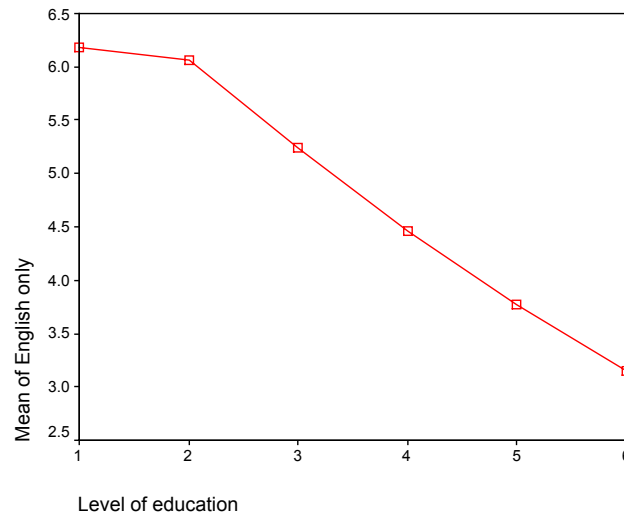
For Spanish-only programming preference the test yielded an F-statistic of 2.441. The significance of this test was .039 (see Table VII and Table VIII, see also Figure XI). The results here are open to more speculation due to their nonlinear nature. Note that at low levels and high levels of education there was a stronger preference for Spanish only programming. But the trend was reverse for people with some level of education including those with a bachelor degree. A partial explanation may be that many people go trough a process of acculturation that is necessary to integrate themselves into the host society. But, for many people it is likely that to succeed in this effort they need to reject for a while their cultural roots as if going through a "rite-of passage" into a new culture. Once they feel adequately assimilated they may choose to return to their roots without feeling that by doing so they may drift away from their current situation in life.

Figure XI. Level of education and Spanish only programming preference
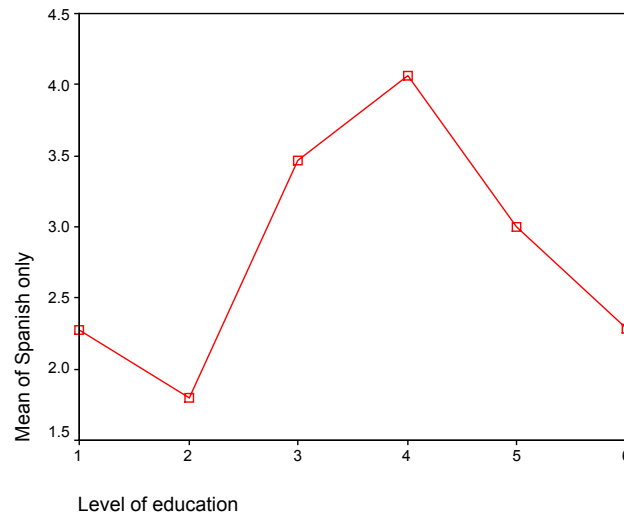
Does it vary by length of time living in the United States?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examined the mean value for an attitude question about program preference, comparing the means across different lengths of time living in the United States. The question about time lived in the United States was divided into six possible answers; 1 being less time and 6 being more time.

The results indicated that two of the variables were statistically significant, at or below 95 percent confidence. These variables were: preference for music programming and immigration issues content.

For music programming preference the test yielded an F-statistic of 2.247. The significance of this test is .055 (see Table IX and Table X, see also Figure XII). This result was driven by the change in preference over time. As people become more acculturated they shift their taste towards the relatively more dominant format in radio in the United Sates, musical content.

Table IX. Length of time in the United States and preferences

		Sum of Squares	df	Mean Square	F	Sig.
IMMIGRATION	Between Groups	93.955	5	18.791	4.950	.000
	Within Groups	394.820	104	3.796		
	Total	488.775	109			
MUSIC	Between Groups	82.386	5	16.477	2.247	.055
	Within Groups	762.787	104	7.334		
	Total	845.173	109			

Table X. Descriptive statistics for length of time in the United States and preferences

		1	2	3	4	5	6
	N	28	21	11	6	32	12
IMMIGRATION	Mean	2.82	1.76	1.73	1.50	3.83	3.92
MUSIC	Mean	5.50	6.90	6.55	6.50	4.63	5.25

<u>Figure XII. Length of time in the United States and music programming preference</u>
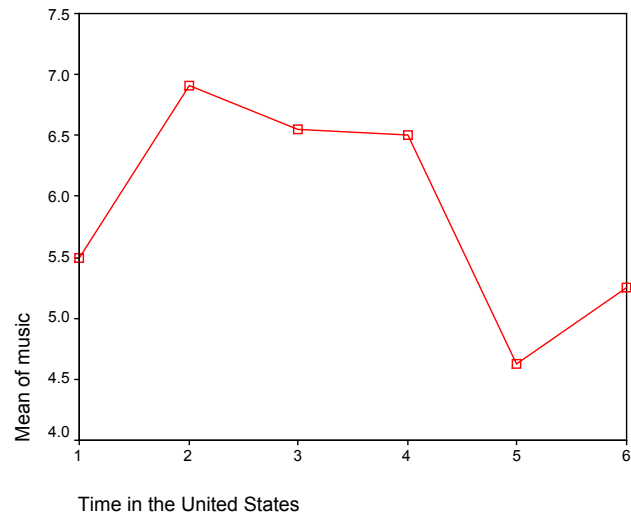
For immigration issues content preference the test yielded an F-statistic of 4.950. The significance of this test was .000 (see Table IX and Table X, see also Figure XIII). This result was driven by the relatively strong preference of the newly arrived. They are more likely to be concern with immigration related issues.

Does a person's preference of music to be played in a radio show vary by the type of work he or she does?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examined the mean value for an attitude question about music preference, comparing the means across different occupations. The categorical question about occupation was divided into eight possible answers: 1. farm worker, 2. teacher/professor, 3. student, 4. professional, 5. construction worker, 6. factory worker, 7. unemployed and 8. other.

The results indicated that eight variables are statistically significant, at or below 95 percent confidence. These variables were: ranchera, rock in Spanish, tango, rock in English,

top 40, blues, jazz and pop. Additionally, there was one other variable, Latin American folk, which was marginally significant.

For ranchera music preference the test yielded an F-statistic of 3.067. The significance of this test was .006 (see Table XI and Table XII, see also Figure XIV). The results were strikingly clear; rancheras seemed to be preferred by less skilled workers.

Table XI. Type of work and music preferences

		Sum of Squares	df	Mean Square	F	Sig.
RANCHERA	Between Groups	26.306	7	3.758	3.067	.006
	Within Groups	124.967	102	1.225		
	Total	151.273	109			
ROCK IN SPANISH	Between Groups	24.999	7	3.571	3.299	.003
	Within Groups	110.419	102	1.083		
	Total	135.418	109			
LATIN AMERICAN FOLK	Between Groups	13.101	7	1.872	1.905	.076
	Within Groups	100.217	102	.983		
	Total	113.318	109			
TANGO	Between Groups	20.440	7	2.920	3.466	.002
	Within Groups	85.924	102	.842		
	Total	106.364	109			
ROCK IN ENGLISH	Between Groups	24.168	7	3.453	2.656	.015
	Within Groups	132.596	102	1.300		
	Total	156.764	109			
TOP 40	Between Groups	26.248	7	3.750	3.875	.001
	Within Groups	98.706	102	.968		
	Total	124.955	109			
BLUES	Between Groups	31.688	7	4.527	6.810	.000
	Within Groups	67.803	102	.665		
	Total	99.491	109			
JAZZ	Between Groups	32.385	7	4.626	6.210	.000
	Within Groups	75.987	102	.745		
	Total	108.373	109			
POP	Between Groups	19.070	7	2.227	2.227	.038
	Within Groups	124.784	102	1.223		
	Total	143.855	109			

Table XII. Descriptive statistics for type of work and music preferences

		1	2	3	4	5	6	7	8
	N	2	8	23	7	10	24	17	19
RANCHERA	Mean	3.50	1.75	2.09	2.14	3.50	2.92	2.71	2.37
ROCK IN SPANISH	Mean	3.00	2.38	3.26	3.14	2.70	2.08	2.29	2.11
LATIN AMERICAN FOLK	Mean	2.50	2.88	2.39	2.57	2.60	1.71	2.12	2.16
TANGO	Mean	3.50	2.38	2.17	2.43	1.80	1.46	1.47	1.53
ROCK IN ENGLISH	Mean	3.00	2.38	2.91	2.71	2.10	1.63	2.06	2.00
TOP 40	Mean	3.50	1.75	2.48	2.29	1.30	1.33	2.00	1.68
BLUES	Mean	3.00	2.50	2.22	2.43	1.20	1.13	1.29	1.63
JAZZ	Mean	3.00	2.25	2.26	3.00	1.30	1.33	1.35	1.47
POP	Mean	3.50	2.00	2.52	2.43	1.70	1.50	1.94	2.11

Figure XIV. Type of work and ranchera music preference
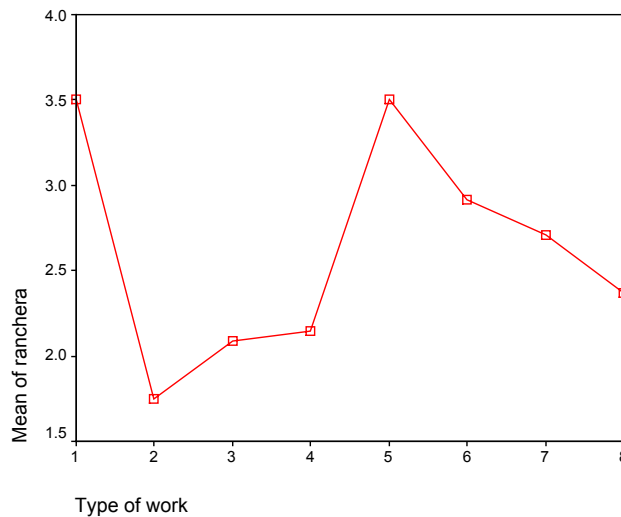
For rock in Spanish music preference the test yielded an F-statistic of 3.299. The significance of this test was .003 (see Table XI and Table XII, see also Figure XV). The

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results did not seem to lend themselves to a simple explanation. Given the overt heterogeneity of rock music in Spanish originating from various parts of Latin America and some from the United States and targeted to various types of audiences, it seemed that taste and preferences migrate across cultural barriers and socio-economic strata.

Figure XV. Type of work and rock in Spanish music preference
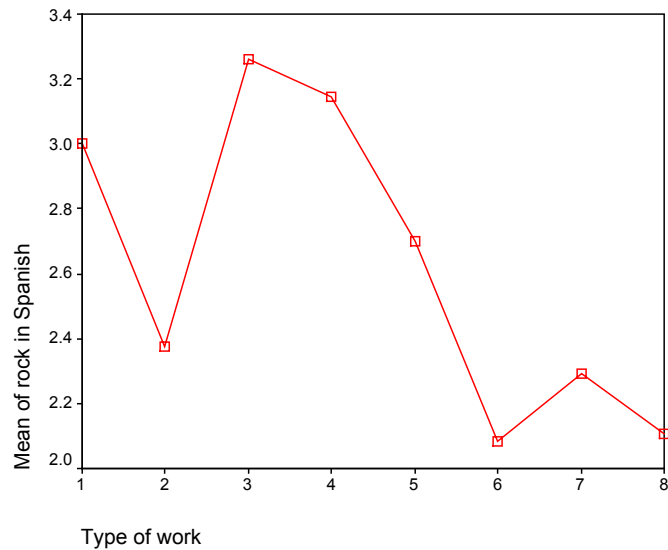
For tango music preference the test yielded an F-statistic of 3.466. The significance of this test was .002 (see Table XI and Table XII, see also Figure XVI). Tango seemed to be favored by farm workers over other people. This result was surprising given that most farm workers do not come from South America, its cradle. However, to a lesser extent teachers, students and professionals also preferred Tango, a more expected result.

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Figure XVI. Type of work and tango music preference
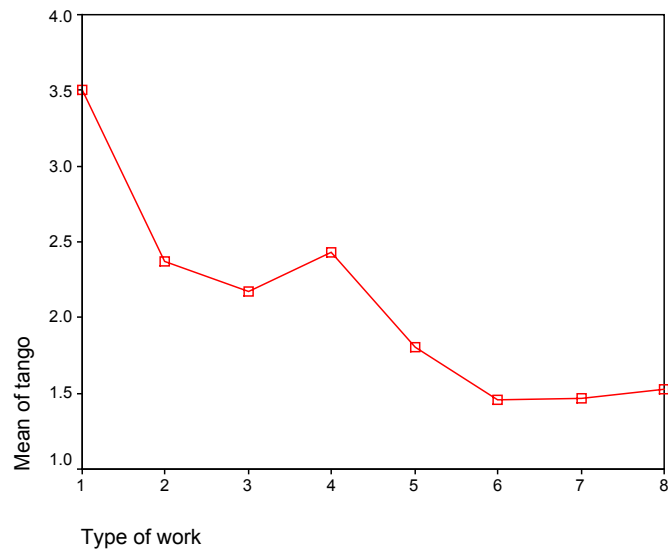
For rock in English music preference the test yielded an F-statistic of 2.656. The significance of this test was .015 (see Table XI and Table XII, see also Figure XVII). Students, professionals and farm workers seem to share a taste for rock in English. For top 40 music preference, the test yielded an F-statistic of 3.875. The significance of this test was .001 (see Table XI and Table XII, see also Figure XVIII). Farm workers and, to a lesser extent, students and professionals preferred to listen to top 40 songs. For blues music preference, the test yielded an F-statistic of 6.810. The significance of this test was .000 (see Table XI and Table XII, see also Figure XIX). Farm workers and, to a lesser extent, teachers, students and professionals seemed to prefer blues. For jazz music preference, the test yielded an F-statistic of 6.210. The significance of this test was .000 (see Table XI and

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Table XII, see also Figure XX). Farm workers and professionals preferred jazz. Teachers

and students followed them closely. For pop music preference, the test yielded an F-statistic

of 2.227. The significance of this test was .038 (see Table XI and Table XII, see also Figure

XXI). Farm workers were followed by students and professionals in the preference of pop.

Figure XVII. Type of work and rock in English music preference
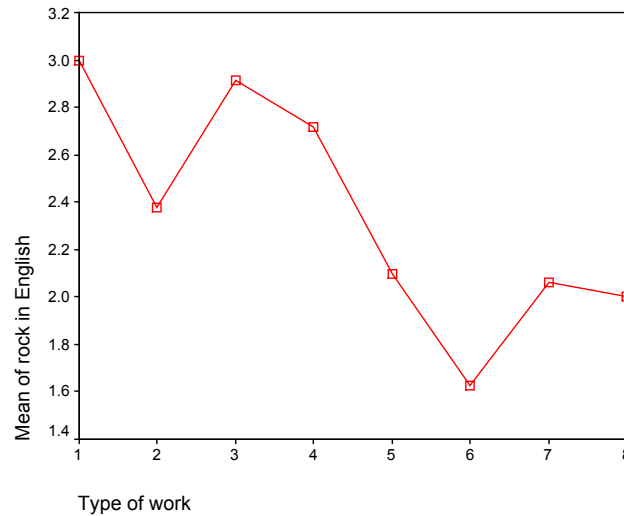
Figure XVIII. Type of work and top 40 music preferences
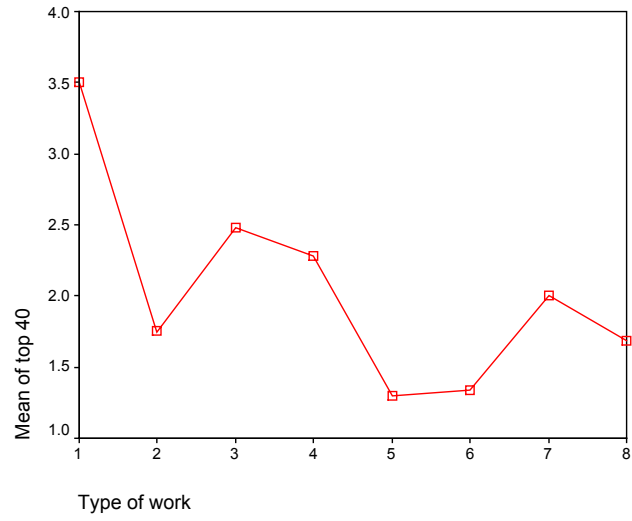
Figure XIX. Type of work and blues music preference
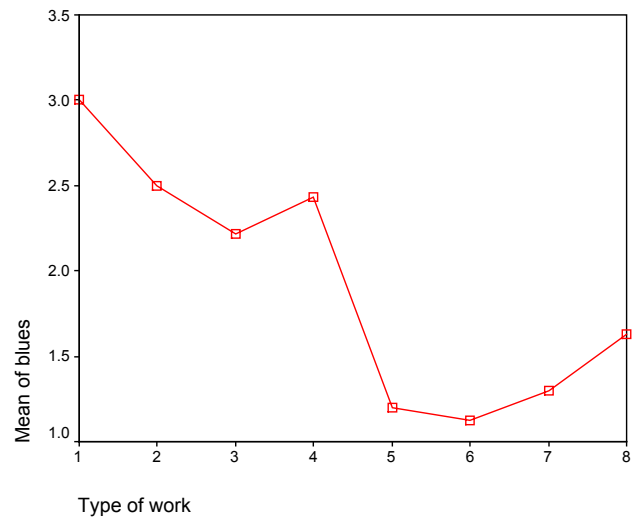
Figure XX. Type of work and jazz music preference
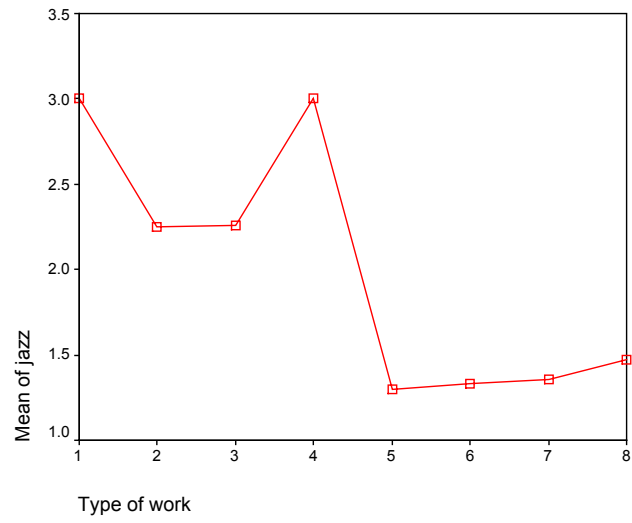
Figure XXI. Type of work and pop music preference
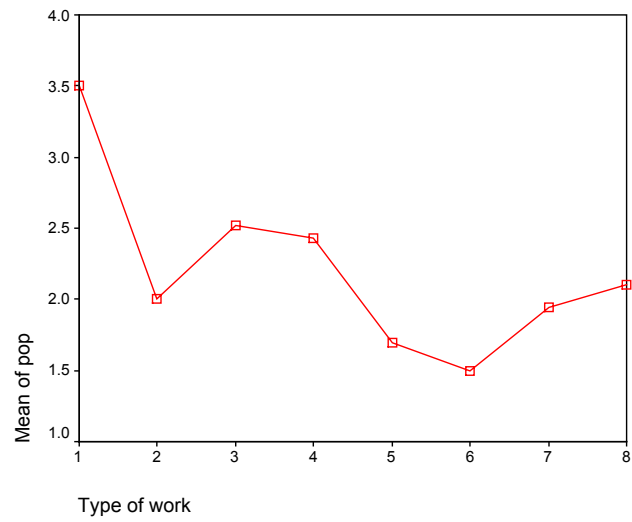
Again, this seemed to support an earlier contention that musical taste migrates across cultures. However, it seems that the farm workers act as an outlier. In other words, it seemed that respondents did not completely understand what was being asked or simply chose the greater number for all the options. It is important to remark that extra care was taken to ensure that respondents were never given instructions beyond those already written in the survey instrument. Therefore, while answers suggest certain biasness towards higher numbers, this does not necessarily imply a failure of the instrument but rather an honest response from the participants, who at times, may have felt compelled to either conceal or not share their preferences. But, if this conjecture were true, there does not seem to be a rational explanation for their behavior. On the other hand, one could choose to accept at face value that this group of people was seemingly indifferent about various kinds of music styles. Nonetheless, even if their category was subtracted from the analysis the emerging hypothesis, trans-cultural tastes may hold but socio-economic origin and current status may play a role in explaining the results.

For Latin American folk music preference, the test yielded an F-statistic of 1.905. The significance of this test was .076 (see Table XI and Table XII, see also Figure XXII). Factory workers seemed to dislike this music. This may reflect, in part, the fact that the composition of this group was dominated by Mexicans, whereby they may have stronger preferences for rancheras (folk music from Mexico), which was another option in the survey. All other categories ranging from a mean of 2.2 to 2.9 seemed to prefer listening to Latin American folk.

Figure XXII. Type of work and Latin American folk music preference
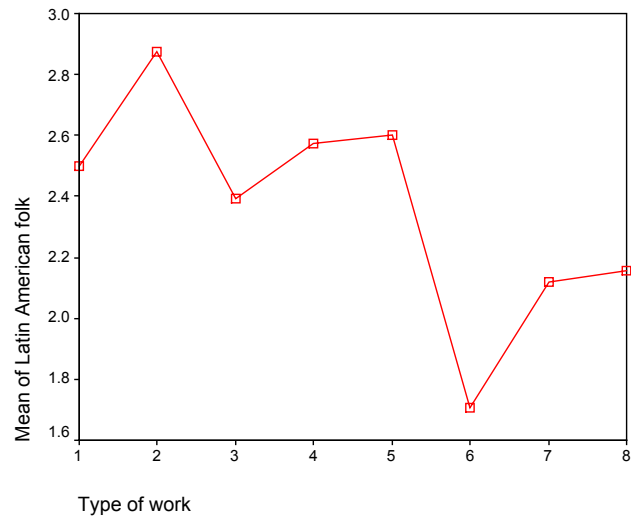
One additional conclusion from these results is that students, professionals and teachers all seemed to prefer all kinds of music, possibly indicating a willingness to open themselves to different cultures.

Does it vary by the level of education?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examined the mean value for an attitude question about music preference, comparing the means across different levels of education. The categorical question about level of education was divided into six possible answers; 1 being less educated and 6 being more educated.

The results indicated that five of the variables were statistically significant, at or below 95 percent confidence. These variables were: ranchera, tango, blues, jazz and pop music. Additionally, there was one other variable, country music, which was marginally significant in my estimation.

For tango music preference, the test yielded an F-statistic of 4.112. The significance of this test was .002 (see Table XIII and Table XIV, see also Figure XXIII). For blues music preference, the test yielded an F-statistic of 6.283. The significance of this test was .000 (see Table XIII and Table XIV, see also Figure XXIV). For jazz music preference, the test yielded an F-statistic of 3.521. The significance of this test was .006 (see Table XIII and Table XIV, see also Figure XXV). The results showed that more educated people have relatively stronger preference for tango, blues and jazz.

Table XIII. Level of education and music preference

		Sum of Squares	df	Mean Square	F	Sig.
RANCHERA	Between Groups	29.639	5	5.928	5.068	.000
	Within Groups	121.634	104	1.170		
	Total	151.273	109			
TANGO	Between Groups	17.556	5	3.511	4.112	.002
	Within Groups	88.808	104	.854		
	Total	106.364	109			
COUNTRY	Between Groups	12.694	5	2.539	2.051	.078
	Within Groups	128.725	104	1.238		
	Total	141.418	109			
BLUES	Between Groups	23.080	5	4.616	6.283	.000
	Within Groups	76.411	104	.735		
	Total	99.491	109			
JAZZ	Between Groups	15.688	5	3.138	3.521	.006
	Within Groups	92.685	104	.891		
	Total	108.373	109			
POP	Between Groups	17.622	5	3.524	2.904	.017
	Within Groups	126.232	104	1.214		
	Total	143.855	109			

Table XIV. Descriptive statistics for level of education and music preferences

		1	2	3	4	5	6
	N	11	15	53	15	9	7
RANCHERA	**Mean**	2.91	3.47	2.51	2.33	2.22	1.14
TANGO	**Mean**	1.55	1.40	1.68	2.07	2.33	3.00
COUNTRY	**Mean**	1.64	1.47	1.91	2.27	2.78	1.71
BLUES	**Mean**	1.00	1.27	1.64	1.87	2.22	3.00
JAZZ	**Mean**	1.18	1.47	1.66	2.00	2.33	2.71
POP	**Mean**	1.27	1.47	2.21	2.60	2.00	2.00

Figure XXIII. Level of education and tango music preference
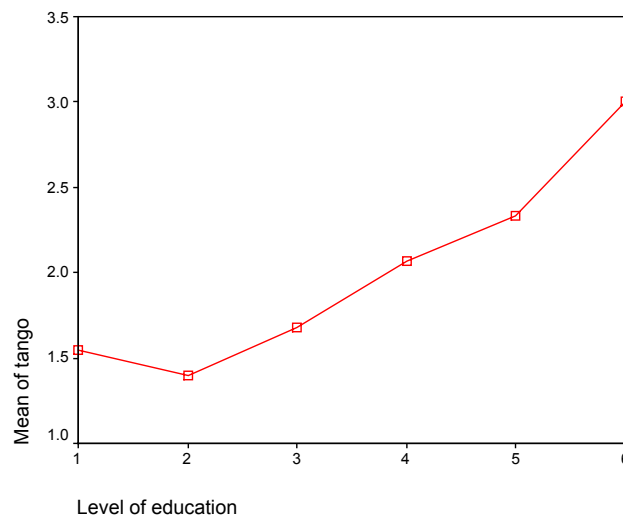
Figure XXIV. Level of education and blues music preference
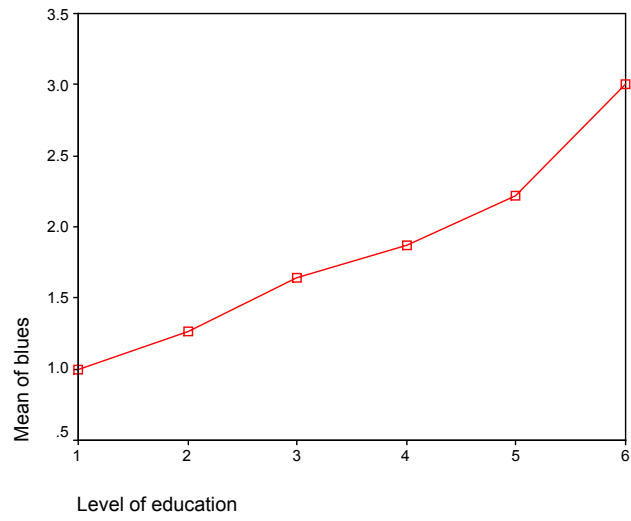
Figure XXV. Level of education and jazz music preference
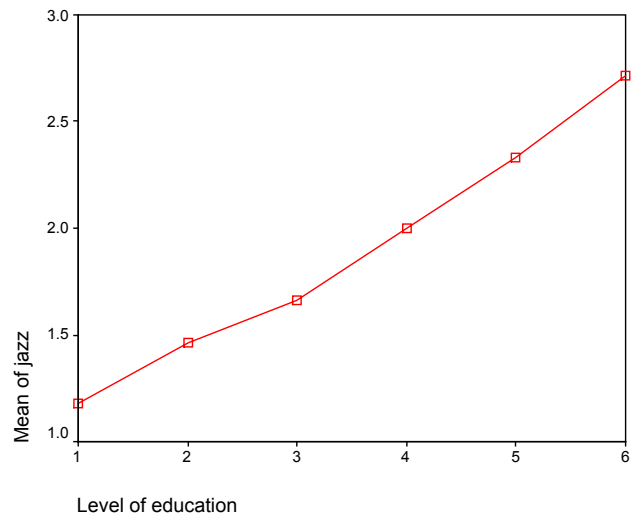
For ranchera music preference, the test yielded an F-statistic of 5.068. The significance of this test was .000 (see Table XIII and Table XIV, see also Figure XXVI). The results suggested that less educated people favor rancheras versus other people.

Figure XXVI. Level of education and ranchera music preference
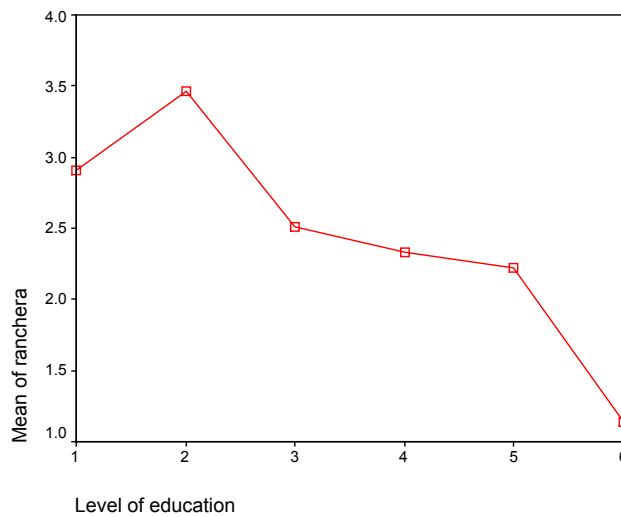
For pop music preference, the test yielded an F-statistic of 2.904. The significance of this test was .017 (see Table XIII and Table XIV, see also Figure XXVII). People with high school and bachelor diploma seemed to prefer pop. This suggests that age played an important role explaining this pattern.

Figure XXVII. Level of education and pop music preference
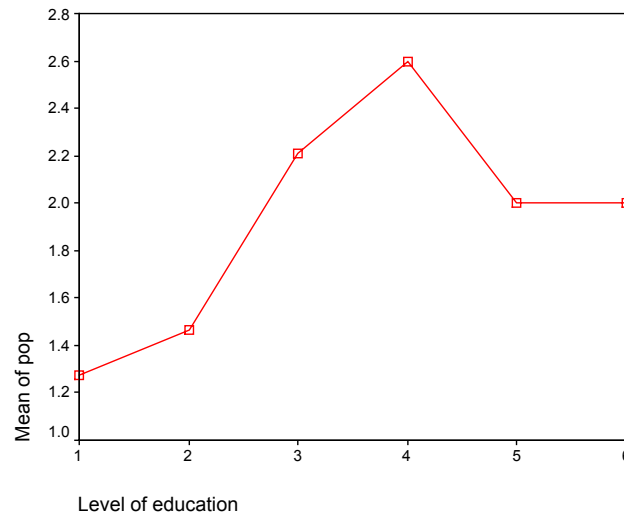
For country music preference, the test yielded an F-statistic of 2.051. The significance of this test was .078 (see Table XIII and Table XIV, see also Figure XXVIII). The result suggested preference for this type of music increased with education only up to a point, but fell in disfavor with people who hold degrees above the master's level. It may very well be that people with such degrees come from other countries in greater proportions than in other categories.

Figure XXVIII. Level of education and country music preference
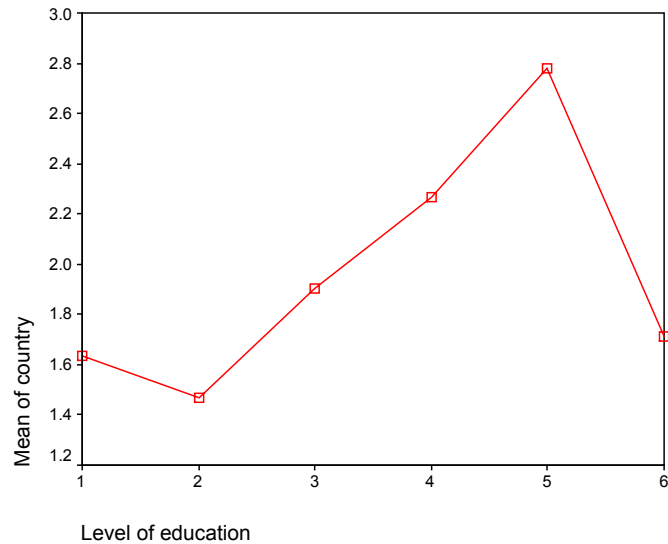
Does it vary by length of time living in the United States?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examined the mean value for an attitude question about music preference, comparing the means across different lengths of time living in the United States. The question about time lived in the United States was divided into six possible answers; 1 being less time and 6 being more time.

The results indicated that one of the variables, rock in English, was statistically significant, at or below 95 percent confidence. Additionally, there were two other variables, tango and top 40, that were marginally significant.

For rock in English music preference, the test yielded an F-statistic of 2.500. The significance of this test was .035 (see Table XV and Table XVI, see also Figure XXIX). For tango music preference, the test yielded an F-statistic of 2.091. The significance of this test was .072 (see Table XV and Table XVI, see also Figure XXX). For top 40 music preference, the test yielded an F-statistic of 2.043. The significance of this test was .079 (see Table XV and Table XVI, see also Figure XXXI). The results clearly suggested that over time people develop a greater taste for rock in English but also maintain a connection to their roots, at least for people coming from South America.

Table XV. Length of time in the United States and music preferences

|		Sum of Squares	df	Mean Square	F	Sig.
TANGO	Between Groups	9.717	5	1.943	2.091	.072
	Within Groups	96.647	104	.929		
	Total	106.364	109			
ROCK IN ENGLISH	Between Groups	16.820	5	3.364	2.500	.035
	Within Groups	139.944	104	1.346		
	Total	156.764	109			
TOP 40	Between Groups	11.177	5	2.235	2.043	.079
	Within Groups	113.778	104	1.094		
	Total	124.955	109			

Table XVI. Descriptive statistics for length of time in the United States and music preferences

		1	2	3	4	5	6
	N	28	21	11	6	32	12
TANGO	Mean	1.57	1.62	1.64	1.50	2.06	2.42
ROCK IN ENGLISH	Mean	2.11	2.00	1.73	2.17	2.25	3.25
TOP 40	Mean	1.82	1.67	1.64	1.67	1.81	2.75

Figure XXIX. Length of time in the United States and rock in English music preference
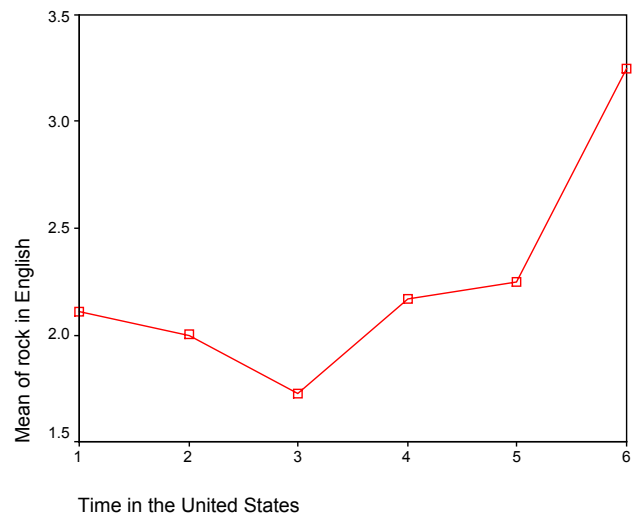
Figure XXX. Length of time in the United States and tango music preference
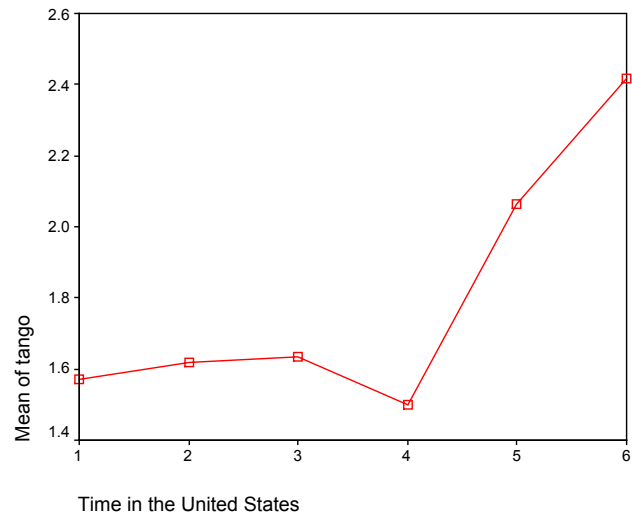
Figure XXXI. Length of time in the United States and top 40 music preference
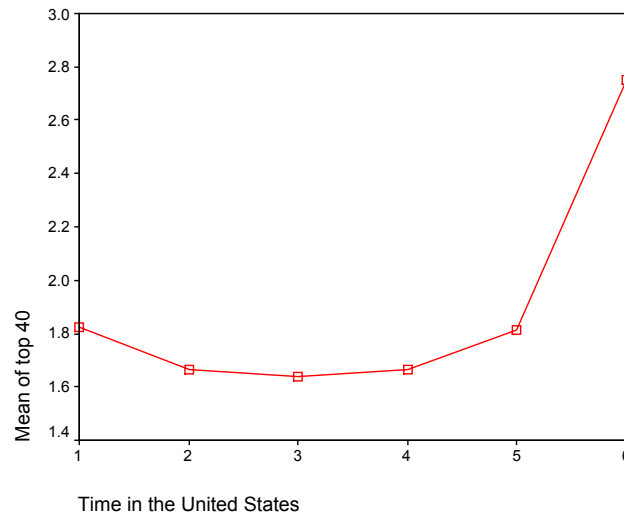
Does it vary by country of origin?

To answer this question a One-Way ANOVA test was performed. The ANOVA analysis examined the mean value for an attitude question about music preference, comparing the means across different areas of origin. The question about country or origin had three different answers: 1. North America, 2. Central America and 3. South America.

The results indicated that five of the variables were statistically significant, at or below 95 percent confidence. These variables were: ranchera, salsa and merengue, tango, blues and jazz. Additionally, there was one other variable, Latin American folk, which was marginally significant.

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For ranchera music preference, the test yielded an F-statistic of 18.107. The significance of this test was .000 (see Table XVII and Table XVIII, see also Figure XXXII). It is clear that North Americans preferred ranchera over the other two groups, as expected.

Table XVII. Country of origin and music preference

		Sum of Squares	df	Mean Square	F	Sig.
RANCHERA	Between Groups	38.252	2	19.126	18.107	.000
	Within Groups	113.021	107	1.056		
	Total	151.273	109			
SALSA & MERENGUE	Between Groups	11.946	2	5.973	5.542	.005
	Within Groups	115.327	107	1.078		
	Total	127.273	109			
LATIN AMERICAN FOLK	Between Groups	5.079	2	2.540	2.511	.086
	Within Groups	108.239	107	1.012		
	Total	113.318	109			
TANGO	Between Groups	15.423	2	7.712	9.074	.000
	Within Groups	90.940	107	.850		
	Total	106.364	109			
BLUES	Between Groups	21.554	2	10.777	14.796	.000
	Within Groups	77.937	107	.728		
	Total	99.491	109			
JAZZ	Between Groups	11.233	2	5.616	6.186	.003
	Within Groups	97.140	107	.908		
	Total	108.373	109			

Table XVIII. Descriptive statistics for country of origin and music preferences

		1	2	3
	N	70	18	22
RANCHERA	**Mean**	2.99	1.94	1.64
SALSA & MERENGUE	**Mean**	2.33	3.22	2.68
LATIN AMERICAN FOLK	**Mean**	2.07	2.39	2.59
TANGO	**Mean**	1.59	1.83	2.55
BLUES	**Mean**	1.54	1.22	2.55
JAZZ	**Mean**	1.66	1.39	2.36

Figure XXXII. Country of origin and ranchera music preference
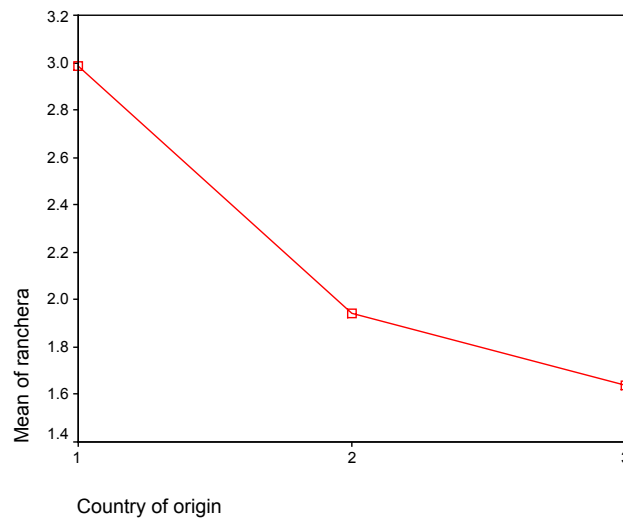
For salsa and merengue music preference, the test yielded an F-statistic of 5.542. The significance of this test was .005 (see Table XVII and Table XVIII, see also Figure XXXIII). Central Americans preferred this type of music as expected, since that is where salsa and meringue were born.

Figure XXXIII. Country of origin and salsa and merengue music preference
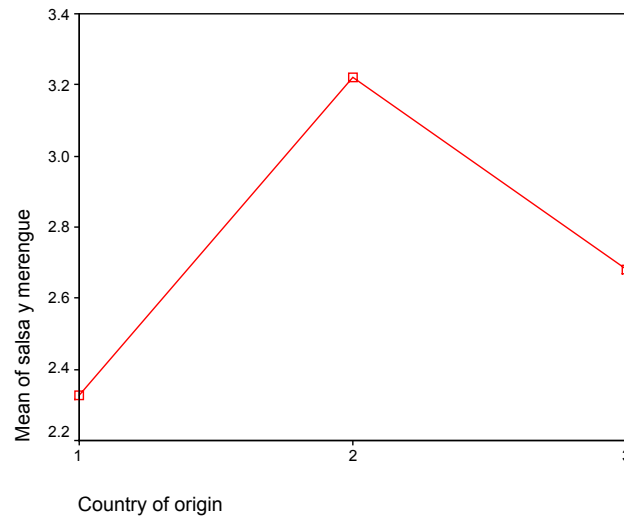
For tango music preference, the test yielded an F-statistic of 9.074. The significance of this test was .000 (see Table XVII and Table XVIII, see also Figure XXXIV). For blues music preference, the test yielded an F-statistic of 14.796. The significance of this test was .000 (see Table XVII and Table XVIII, see also Figure XXXV). For jazz music preference, the test yielded an F-statistic of 5.616. The significance of this test was .003 (see Table XVII and Table XVIII, see also Figure XXXVI). South Americans preferred blues, jazz and tango.

Figure XXXIV. Country of origin and tango music preference
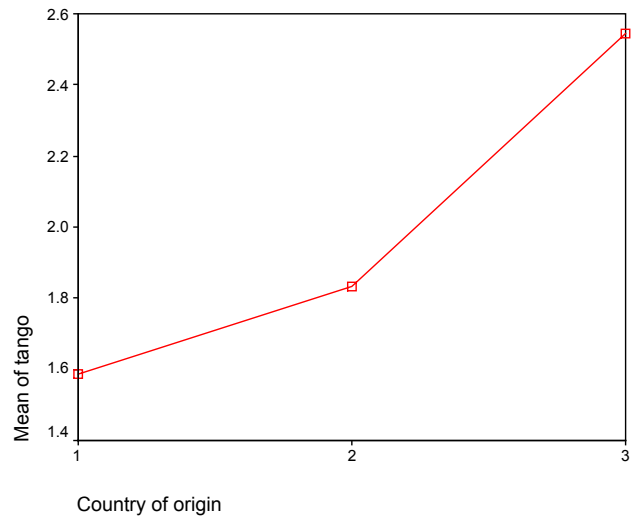
Figure XXXV. Country of origin and blues music preference
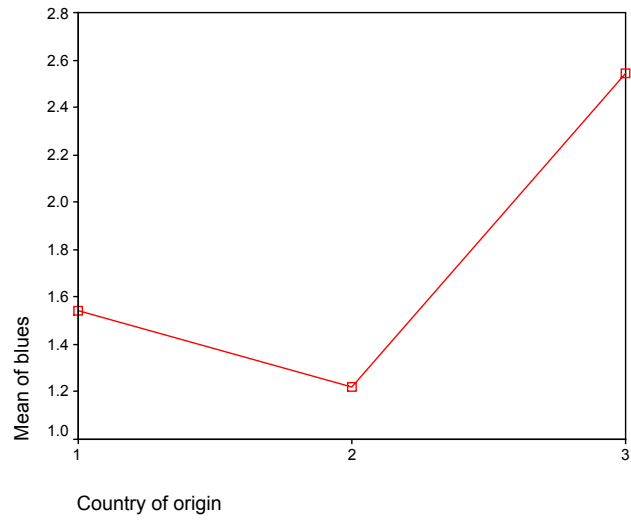
Figure XXXVI. Country of origin and jazz music preference
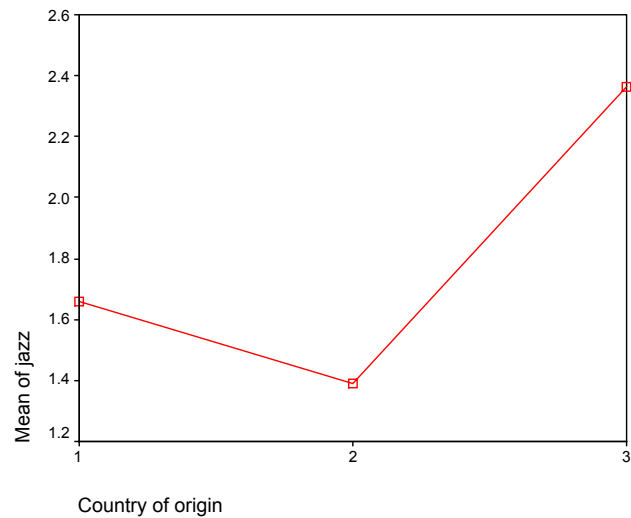
For Latin American folk music preference, the test yielded an F-statistic of 2.511. The significance of this test was .086 (see Table XVII and Table XVIII, see also Figure XXXVII). The results showed that South and Central Americans preferred this type of music.

Figure XXXVII. Country of origin and Latin American folk music preference
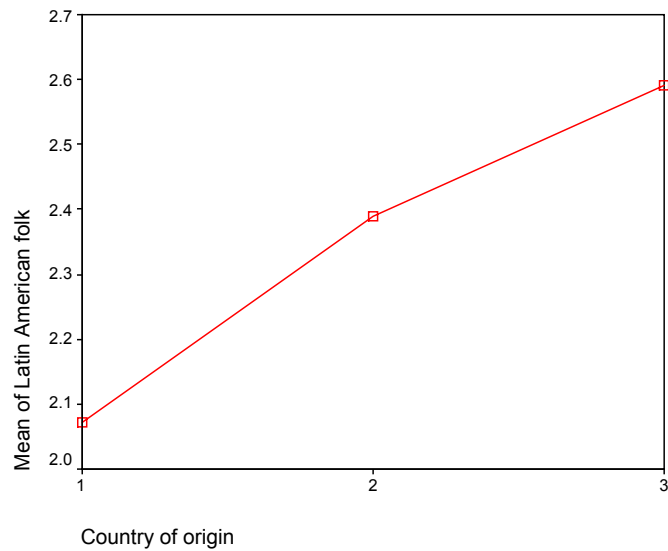
In sum, country of origin, as expected, plays a pivotal role in defining taste for music.

RQ3:

Do ethnic media help the Latino community in the process of learning about the new culture?

To approach this question a comparison of descriptive statistics was performed paying particular attention to the mean, standard deviation and skewness of each of the following variables: "Listening to bilingual (Spanish-English) radio helps me learn about the culture of the United States," "Listening to bilingual (Spanish-English) radio helps me learn

about the local Latino culture," "Reading Adelante — bilingual (Spanish-English) newsmagazine – helps me learn about the culture of the United States," "Reading Adelante — bilingual (Spanish-English) newsmagazine — helps me learn about the local Latino culture," "I feel that I know about the local Latino Culture" and "I feel that I know about the U.S. Culture."

The data analysis from the descriptive statistics and frequency distribution in particular seemed to reveal an overall convincing picture: ethnic media help the Latino community in the acculturation process. Note, especially, the mass accumulated in the first four variables close to and around the "strongly agree" statement coupled by the frequency reported by the variables "I feel that I know about the local Latino Culture" and "I feel that I know about the U.S. Culture." What this means is that those people who believe they know about the culture in the United States benefit from reading *Adelante* and listening to the bilingual radio programs. In other words, there seems to be a retro-feeding, endogenous, mechanism. People benefit from ethnic media and simultaneously find them more useful. Reading and listening enhances knowledge of the local culture and creates a desire to consume media (see Table XIX).

Table XIX. Descriptive statistics for ethnic media helping Latinos learn new culture

		BILINGUAL RADIO US CULTURE	BILINGUAL RADIO LATINO CULTURE	ADELANTE US CULTURE	ADELANTE LATINO CULTURE	KNOW LATINO CULTURE	KNOW US CULTURE
N	Valid	110	110	110	110	110	110
	Missing	0	0	0	0	0	0
Mean		4.19	3.87	2.32	1.87	2.76	2.54
Median		4.00	3.00	1.00	1.00	3.00	3.00
Mode		1	1	1	1	3	3
Std. Deviation		2.994	2.861	2.205	1.882	.985	1.064
Skewness		.146	.358	.769	1.120	-.503	-.143
Minimum		0	1	0	0	1	1
Maximum		8	8	7	7	4	4

In addition, six Pearson correlations were performed. The survey questions about knowledge of the traditional and local Latino culture as well as the U.S. culture were compared with the questions about how the available ethnic media help Latinos to learn the local culture and with questions about how often people read *Adelante* or listen to Spanish radio shows.

Six variables were compared to questions of how often people read *Adelante* or listen to *La Hora Latina* or *Ondas Latinas* (see Table XX).

Table XX. Knowledge of culture compared with how the ethnic media helps to learn it

		LISTEN LA HORA LATINA	LISTEN ONDAS LATINAS	READ ADELANTE
BILINGUAL RADIO US CULTURE	Pearson Correlation	-.120	-.056	.061
	Sig. (2-tailed)	.212	.561	.527
	N	110	110	110
BILINGUAL RADIO LATINO CULTURE	Pearson Correlation	-.114	-.099	-.020
	Sig. (2-tailed)	.236	.302	.836
	N	110	110	110
ADELANTE US CULTURE	Pearson Correlation	.085	.200	.485
	Sig. (2-tailed)	.379	.037	.000
	N	110	110	110
ADELANTE LATINO CULTURE	Pearson Correlation	.084	.154	.350
	Sig. (2-tailed)	.385	.108	.000
	N	110	110	110
KNOW LATINO CULTURE	Pearson Correlation	.280	.123	-.004
	Sig. (2-tailed)	.003	.201	.969
	N	110	110	110
KNOW US CULTURE	Pearson Correlation	.113	.138	.268
	Sig. (2-tailed)	.240	.151	.005
	N	110	110	110

The first variable, "Listening to bilingual (Spanish-English) radio helps me learn about the culture of the United States," was found to be uncorrelated to usage of the ethnic media. Out of 110 observations the correlation of listeners of *La Hora Latina* was -.120 and the p-value was .202, the correlation of listeners of *Ondas Latinas* was -.056 and the p-value

was .561 and the correlation of readers of *Adelante* was .061 and the p-value was .527. Therefore these correlations were not statistically significantly different from zero.

The second variable, "Listening to bilingual (Spanish-English) radio helps me learn about the local Latino culture," was found to be uncorrelated to usage of the ethnic media. Out of 110 observations the correlation of listeners of *La Hora Latina* was -.114 and the p-value was .236, the correlation of listeners of *Ondas Latinas* was -.099 and the p-value was .302 and the correlation of readers of *Adelante* was -.020 and the p-value was .836. Therefore these correlations were not statistically significantly different from zero.

The third variable, "Reading *Adelante* — bilingual (Spanish-English) newsmagazine — helps me learn about the culture of the United States," was found to be correlated to listening to *Ondas Latinas* and reading *Adelante*. Out of 110 observations the correlation of listeners of *La Hora Latina* was .085 and the p-value was .379, the correlation of listeners of Ondas Latinas was .200 and the p-value was .037 and the correlation of readers of Adelante was .485 and the p-value was .000.

The fourth variable, "Reading *Adelante* — bilingual (Spanish-English) newsmagazine — helps me learn about the local Latino culture," was found to be correlated to reading *Adelante*. Out of 110 observations the correlation of listeners of *La Hora Latina* was .084 and the p-value was .385, the correlation of listeners of *Ondas Latinas* was .154 and the p-value was .108 and the correlation of readers of Adelante was .350 and the p-value was .000.

The fifth variable, "I feel that I know about the local Latino Culture" was found to be correlated to listening to *La Hora Latina*. Out of 110 observations the correlation of

listeners of *La Hora Latina* was .280 and the p-value was .003, the correlation of listeners of *Ondas Latinas* was .123 and the p-value was .201 and the correlation of readers of *Adelante* was -.004 and the p-value was .969.

The last variable, "I feel that I know about the U.S. Culture." was found to be correlated to reading *Adelante*. Out of 110 observations the correlation of listeners of *La Hora Latina* was .113 and the p-value was .240, the correlation of listeners of *Ondas Latinas* was .138 and the p-value was .151 and the correlation of readers of Adelante was .268 and the p-value was .005.

There were three statistically significant results regarding the role of *Adelante* as a tool useful for acculturation. This suggests that, as expected, the ability to capture attention from interested audiences is stronger for a medium that is more time flexible. Saturday mornings, when the radio programs were on the air, may be a time when families may need to allocate time for multiple purposes.

In addition, the spatial issue was important. The radio programs were not easy to access for a large segment of Latino residents outside Columbia, Missouri, where the radio station is located.

H1:

The use of English-language media increases as the level of acculturation increases.

A regression analysis was performed to test the hypothesis. The dependent variable was use of English media[17] and the independent variable was the acculturation index.

The regression showed that the index was significant at the one percent level and its coefficient was -2.489. This supports the hypothesis. Given that the value of the index could vary between 1 and 5.166 the resulting coefficient had a magnitude close to the average of its range. Therefore, it was not only statistically significant but its size was not trivial. The negative sign indicated that there is a negative correlation between the two variables; in other words, the smaller the index of acculturation (more acculturated) the greater the choice of English language media.

However, while the regression indicates that the correlation between the two variables was significant and negative the overall fit of the regression, as indicated by its adjusted r-square, .05, strongly suggests that the model was far from complete; it only explains about five percent of the variation in the dependent variable.

This means that while acculturation as a social process may explain, to some extent the use of English language media, other non-quantifiable factors, social environment, dynamic changes the individual experiences within the educational system, legal status, change in personal preferences and other factors may contribute to paint a more complete picture. In other words, regression analysis must be used only as one of the many tools available to the researcher when analyzing such complex issues as the ever-evolving taste and preferences of a set of individuals.

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[17] As stated before, the answers to the question "how many hours on a typical week do you listen to English radio" were added to the answers to the question "how many hours on a typical week do you watch English TV." The sum of the two answers was used as "use of English media" variable in the regression analysis.

Chapter 6: Discussion

The purpose of this study was to examine the usage of Latino media in Central Missouri for the purposes of acculturation. The results from this research are similar to the findings of previous studies. Three questions and one hypothesis were posited and explored.

The first research question explored the relationship between language preferences and acculturation. The expected result was that over time Latinos' preference for Spanish language programming would decrease. However, the results suggested that the preference of language is uncorrelated to the length of time living in the United States.

In the case of Missouri, where the Latino population is fairly new, the descriptive statistics indicated that Hispanics have a stronger preference for Spanish-only or bilingual programming over English-only programming. These findings endorse Subervi-Velez's (1986, p. 83) findings: "Spanish and lower number of years of residency in the United States are also associated with greater exposure to the Hispanic media."

In addition, one should consider that the process of acculturation includes far more than the capacity to speak or understand the language of the new culture. Richmond (1967) states that language plays an important role in the acculturation process, but the fact that Latinos in Missouri still prefer Spanish programming regardless of the amount of the time they have lived in the United States suggests that time spent in the new country may not be

directly correlated with acculturation and that for Hispanics, the Spanish language is a fundamental part of their culture, an anchor to their identity and they will try to maintain it, even if they are acculturated into the new social system.

The second research question studied media uses and their relation with education, length of time living in the United States, occupation and country of origin. The preference of Latin American news, immigration issues and English only programming is determined by occupation. Students, teachers and professionals have a stronger preference for Latin American news. They also show preference for English only programming. Farm workers, however, have a strong preference for news about immigration issues. Occupation also affects the preference for ranchera, rock in Spanish, tango, rock in English, top 40, blues, jazz, pop and Latin American folk music.

Preference for Latin American and political news, as well as commentaries and English-only and Spanish-only programming, is determined by education level. People with a greater level of education are more interested in Latin American news. They are also attracted by political news and commentaries. Because the highest educated group is most likely to be knowledgeable of the English language, they show a strong preference for English only programming. Regarding Spanish-only programming, the results were very interesting. At low and high levels of education there is a strong preference for Spanish-only programming. Education is also a factor affecting the preference for ranchera, tango, blues, jazz, pop and country music.

The length of time living in the United States determines the preference for music programming and immigration issues content. As people spend more time living in the

United States and become more acculturated to this country's culture they seem to prefer certain music formats. The newly arrived, however, prefer to listen to immigration related issues. The preference for rock in English, tango and top 40 music is also affected by time. In addition, country of origin affects the preference for ranchera, salsa and merengue, tango, blues, jazz and Latin American folk.

While the data show these results, one may conjuncture as to the reasons behind the relationship between country of origin and music preference. It is certainly true that within a given population different parts of it will have a tendency towards a particular form of music or another. Extending this argument, the same may be said about general tendencies exhibited in different countries. For example, one may not be surprised that the likelihood that a person from Argentina chooses tango over rancheras is greater than for a person coming from Mexico. This does not explain individual behavior within countries but rather tends to identify general tendencies.

The third research question analyzed the use of ethnic media with the purpose of learning about the new culture and acculturating. The data analysis reveals that the ethnic media seems to help the Latino community in Central Missouri in the acculturation process. Hispanics in the sample benefit from ethnic media and find it more useful. For them, usage of ethnic media enhances knowledge of the local culture and creates a desire to consume it.

Latinos in Missouri clearly use ethnic media as a cultural bridge. In this area of the country, Spanish language media are both a symbol and a substitute of Latino ethnic identification but do not prohibit or retard acculturation. On the contrary, they help newcomers learn about the local culture even before mastering the English language. In

addition, it is important to state that the use of ethnic media does not prevent the use of the host media. Several of the respondents prefer the Spanish or bilingual media but they also use the mainstream English media.

Petroshius et. al. (1995, p. 35) stated that "as acculturation increases, Hispanic consumers are more frequently exposed to English language media" and the results of the present research support the hypothesis, postulated by the current work, that states that as the degree of acculturation increases, the use of English language media also increases.

The Hispanic population in the United States is rapidly increasing and became the largest minority group in 2003; a better understanding of this group of media consumers is of great importance to media workers.

The process of acculturation is not linear. The newcomers adapt to the new culture and the locals adapt to them. The process is dynamic. The values of Latinos are, more or less, different from that of their Anglo peers.

For cultural, historic and economic reasons many Latino families from upper, middle and lower class tend to form larger family units. This means that up to three generations of the same family may share the same physical space. Without making any normative judgment, one can say that this is clearly different from the average household developed by the Anglo family.

However, sometime these values change over time. As exposure to mainstream society increases, exacerbated by the ensuing social mobility, they may modify their values and beliefs as a means of assimilating into the larger United States' culture keeping some

aspects of their own values and, at the same time, influencing the mainstream (Petroshius et. al., 1995).

PRACTIAL IMPLICATIONS

Some of the results may transcend their academic value. If upon further exploration of the correlations hereby exposed are conducted nationwide it is found that indeed acculturation is positively correlated to ethnic media usage it would suggest a relatively efficient path for the government at the federal and state level to implement social policy gear towards facilitating access to the population at large to ethnic media. Given that most of the media is already available, this type of policy seems easily affordable and suggest a significant future social return.

If one accepts the previous paragraph's premise, then it would make sense to survey and measure the quality of journalism programs in the universities across the country regarding their ability to prepare professionals to work in ethnic media. Again, from an economic prospective this move would not imply that a large amount of new resources are needed, but rather it would suggest the need to reallocate some of the existing capital as a function of the new set of priorities.

The importance of preparing journalism students for the ethnic media, particularly those in the Spanish language, is supported by the following: According to 70 percent of the respondents, there is not enough media in Spanish to meet their needs. This is not only a

great business opportunity, but also it clearly has social and political implications. A better-acculturated people will have a much greater and positive socio-economic impact on our society: a highly desirable outcome.

STUDY LIMITATIONS AND FUTURE RESEARCH

Further research is needed to verify and extend the conclusions. The principal limitation of the current study is that the number of respondents to the survey is low, thereby detracting from to the magnitude and significance of the quantitative parameters. More time and resources are needed to canvass a state like Missouri. Nonetheless, the general conclusions yielded by this study exhibit a remarkable similarity to those obtained by efforts elsewhere.

A secondary limitation of the tool utilized on the present work stems from the construction of some of the questions whereby they were phrased to induce the expected answers. One may argue that a literate person with common sense would see through these kind of schemes, but some of the people responding the survey lacked formal education. However, to reduce the likelihood of potential bias it would have been wise to include a few questions attempting to induce an answer contrary to the potentially biased questions in order to control for the reliability of the choice.

Personal surveys have advantages and disadvantages. The personal surveys are relatively flexible because we can choose the identity of the respondent. By virtue of being

there, interviewers can encourage the respondent to finish the survey. This is a relatively fast and efficient way to conduct a survey. On the other hand, these types of surveys have many built-in biases. The most important is that the convenience sample used is not random by design.

However, due to the characteristics of the population, this type of approach may be the only one that allows us to collect information about their preferences. Many members of the population surveyed in the present study live in the shadows of the law because they are undocumented workers; therefore it is much more difficult to extract information from them.

The question about what is the most effective research method to reach this audience must be asked and answered. Lack of participation answering the survey was not an issue but perhaps these immigrants should be reached in other places besides the ones picked by the researcher in this particular case. Research with Latino immigrants should frame studies as informally as possible to encourage participation.

The choice of location to perform the surveys could have been improved. From the census 2000 data, it is clear that conducting the surveys at a specific location, in this case a church, has important implications for the overall success of the endeavor. For example, in the cities where the surveys were conducted at the Centro Latinos, the percentage of the Hispanic population surveyed was lower than the case of Mexico, Missouri, where there is no Centro Latino and the survey was performed in a church.[18] Another advantage to the

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[18] Out of 110 surveys, 48 were performed in Columbia, representing 2.7% of the Latino population in that town; 15 were performed in Marshall, representing 1.61% of the Latino population in that town; 27 were performed in Milan, representing 6.30% of the Latino population in that town; and 20 were performed in Mexico, representing 20% of the Latino population in that town.

church location was that the amount of time spent to perform the surveys at this location was significantly lower than the amount of time spent at the Centro Latinos where a lower percentage of the Hispanic population participated.

It is important to highlight, however, that the Census data may not be a direct reflection of the Latino population in the areas surveyed for two reasons. One is that most Hispanics who are undocumented do not feel safe answering the census questionnaires and they remain uncounted.   Therefore, it is likely that the official data under represents the number of undocumented immigrants and consequently provides a conservative estimate. The second reason being that Latinos started to move to Missouri in large numbers after the 2000 Census, therefore the actual numbers for the Hispanic population in this area are different from those reflected in the available census data.

The current explosion of Spanish Language weeklies associated with English language dailies shows this is good business. Newspapers exist to earn profits. A question for the future is whether these outlets help Hispanics in their acculturation process. If we take into consideration the responses from the people surveyed in the present study, one may think that they do. As the Hispanic population in the United States continues to grow, media will have to continue finding new ways to meet these demographic needs.

Korsenny et. al. (1983, p. 677) stated "with large numbers and a substantial contingent of younger people, Hispanics do have the potential for shaping the destiny of this country in several ways" and the research cannot stay behind.

Appendix

What follows is the cover letter and the survey questionnaire in both English and Spanish:[19]

ENGLISH:

I would appreciate your assistance with this research project on radio programming for Latinos in Central Missouri. This research will help me understand your preferences for a radio show and how this radio programming can help you integrate into the local community.

All you need to do is complete this short questionnaire, which should take approximately 10 minutes of your time. If you do not wish to participate, simply discard the questionnaire. Responses will be completely anonymous; your name will not appear anywhere on the survey. Completing and returning the questionnaire constitutes your consent to participate.

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[19] The questionnaire was bilingual (Spanish and English). The Spanish questionnaire was printed in yellow paper and the English questionnaire was printed in green paper. People were able to choose language of preference at the time of responding the survey.

Keep this letter for your records. If you have any questions regarding the research, contact Mariana De Maio, *Adelante*, Missouri School of Journalism, (573) 882-1939, P.O. Box 917, Columbia, Missouri, 65201-4868. If you have any questions regarding your rights as a research participant, please contact Michele Reznicek (RezineckM@missouri.edu, 884-6512), MU Campus IRB Compliance Officer or Wayne Wanta (Wantaw@missouri.edu, 882-9002), professor, Journalism Department, University of Missouri-Columbia.

Thank you again for your help!

Mariana De Maio

1. Are you
_____ MALE
_____ FEMALE

2. Where do you live?
City _____ County _____

3. Age
___ 18-25
___ 26-35
___ 36-45
___ 46-55
___ 56-65
___ +66

4. Where are you from?
    1. North America (Specify country) _____
    2. Central America (Specify country)_____
    3. South America (Specify country) _____

5. What type of music do you prefer to listen in a radio show?
Rancheras
___ Never   ___Rarely   ___Sometimes   ___Often
Salsa/Merengue
___ Never   ___Rarely   ___Sometimes   ___Often
Rock en Español
___ Never   ___Rarely   ___Sometimes   ___Often
Latin American Folklore
___ Never   ___Rarely   ___Sometimes   ___Often
Tango
___ Never   ___Rarely   ___Sometimes   ___Often
Country
___ Never   ___Rarely   ___Sometimes   ___Often
Rock in English
___ Never   ___Rarely   ___Sometimes   ___Often
Top 40
___ Never   ___Really   ___Sometimes   ___Often
Blues
___ Never   ___Rarely   ___Sometimes   ___Often
Jazz
___ Never   ___Rarely   ___Sometimes   ___Often
Pop
___ Never   ___Rarely   ___Sometimes   ___Often
Other (specify)_____
___ Never   ___Rarely   ___Sometimes   ___Often

6. How many hours of radio do you listen to every day? _____

7. How many hours on a typical week do you listen to Spanish radio? _____

8. How many hours on a typical week do you listen to English radio? _____

9. How many hours on a typical week do you listen to bilingual (Spanish- English) radio? _____

10. How many hours on a typical week do you watch Spanish TV? _____

11. How many hours on a typical week do you watch English TV? _____

For the following statements, please tell me how strongly you agree or disagree with each, 1 being "strongly agree" and 7 being "strongly disagree"

12. I want to listen to a radio show that discusses immigration issues
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

13. I have a hard time learning about current events because the media aren't in my native language.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

14. I prefer bilingual programming.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

15. I prefer Spanish only programming.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

16. I prefer English only programming.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

17. I listen to *La Hora Latina*
___Never (please skip question 18 and go to question 19)
___Rarely
___Sometimes
___Often

18. *La Hora Latina* represents the kind of a radio show I like.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

19. I listen to *Ondas Latinas*
___Never (please skip question 20 and go to question 21)
___Rarely
___Sometimes
___Often

20. *Ondas Latinas* represents the kind of a radio show I like.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

21. Listening to bilingual (Spanish-English) radio helps me learn about the culture of the United States.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)
___ N/A

22. Listening to bilingual (Spanish-English) radio helps me learn more about the local Latino culture.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)
___ N/A

23. Listening to bilingual (Spanish-English) radio helps me learn more about the traditional Latino culture.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)
___ N/A

24. I read *Adelante*
___Never (please skip questions 25 to 27 and go to question 28)
___Rarely
___Sometimes
___Often

25. Reading *Adelante* — bilingual (Spanish-English) newsmagazine — helps me learn about the culture of the United States.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

26. Reading *Adelante* — bilingual (Spanish-English) newsmagazine — helps me learn more about the local Latino culture.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

27. Reading *Adelante* — bilingual (Spanish-English) newsmagazine — helps me learn more about the traditional Latino culture.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

28. I think there are not enough media in Spanish to meet my needs in Central Missouri.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

29. I fully understand when I read in Spanish.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

30. I fully understand when I listen to Spanish.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

31. I fully understand when I read in English.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

32. I fully understand when I listen to English.
(Strongly Agree) 1 2 3 4 5 6 7 (Strongly Disagree)

33. Rank the following programming content, in order of importance or need to be added in the radio show, 1 being the "most important" and 10 being the "least important".
___ Local News
___ National News
___ International News
___ News about Latin America
___ Arts and Entertainment interviews
___ Political issues interviews
___ News commentaries
___ Music
___ Contests
___ Other (specify) _____

34. What types of political issues/news would you like to hear in the radio show?

35. What types of radio programs would you want to listen to?

36. Which occupation is the closest to what you do?
___ Farmworker
___ Teacher/professor
___ Student
___ Professional
___ Construction worker
___ Factory worker
___ Unemployed
___ Other (Specify) _____

37. What is your level of education?
___ Have not completed Elementary School
___ Elementary School completed
___ High School completed
___ Bachelor's completed
___ Master's completed
___ PhD completed

38. How long have you been living in the United States?
___ 0-2 years
___ 3-5 years
___ 6-8 years
___ 9-11 years
___ More than 10 years
___ All your life

39. In the United States, have you lived in Missouri all the time?
___ Yes (please skip questions 40 to 44)
___ No

40. If not, where did you live before?

Where I used to live before…
41. …I listened to Spanish radio programming.
___ Never   ___Rarely   ___Sometimes   ___Often

42. …I listened to bilingual (Spanish-English) radio programming.
___ Never   ___Rarely   ___Sometimes   ___Often

43. … I read Spanish newspapers.
___ Never   ___Rarely   ___Sometimes   ___Often

44. … I read bilingual (Spanish-English) newspapers.
___ Never   ___Rarely   ___Sometimes   ___Often

45. I feel that I know about the local Latino culture.
___ Never   ___Rarely   ___Sometimes___Often

46. I feel that I know about the traditional Latino culture.
___ Never   ___Rarely   ___Sometimes___Often

47. I feel that I know about the U.S. culture.
___ Never   ___Rarely   ___Sometimes___Often

SPANISH:

Agradecería su ayuda con este proyecto de investigación acerca de la programación radial para latinos en Missouri Central. Este estudio me ayudará a comprender sus preferencias radiales y cómo las mismas lo pueden ayudar a integrarse a la comunidad donde vive.

Todo lo que tiene que hacer es completar este formulario, que sólo tomará aproximadamente 10 minutos de su tiempo. Si usted no desea participar, simplemente tire este cuestionario. Las respuestas serán totalmente anónimas; su nombre no aparecerá en ningún lugar del formulario. Si usted está de acuerdo en participar por favor complete el cuestionario.

Guarde esta nota en sus archivos. Si usted tiene alguna pregunta acerca de este estudio, puede contactar a Mariana De Maio, *Adelante*, School of Journalism, (573) 882-1939, P.O. Box 917, Columbia, Missouri, 65201-4868. Si usted tiene alguna pregunta acerca de sus derechos como participante de esta investigación, por favor contacte a Michele Reznicek (RezineckM@missouri.edu, 884-6512), MU Campus IRB Compliance Officer o Wayne Wanta (Wantaw@missouri.edu, 882-9002), profesor, Journalism Department, University of Missouri-Columbia.

¡Muchas Gracias por su ayuda!

Mariana De Maio

1. ¿Es usted…
_____ HOMBRE?
_____ MUJER?

2. ¿Dónde vive?
Ciudad _____ Condado _____

3. Edad
___ 18-25
___ 26-35
___ 36-45
___ 46-55
___ 56-65
___ +66

4. ¿Dónde nació?
    1. Norteamérica (especifique el país) _____
    2. Centroamérica (especifique el país)_____
    3. Sudamérica (especifique el país) _____

5. ¿Qué tipo de música prefiere escuchar en un programa de radio?
Rancheras
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Salsa/Merengue
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Rock en Español
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Folklore latinoamericano
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Tango
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Música Country
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Rock en inglés
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Top 40
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Blues
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Jazz
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Pop
___ Nunca   ___Rara vez   ___A veces   ___Siempre
Otra (especifique)_____
___ Nunca   ___Rara vez   ___A veces   ___Siempre

6. ¿Cuántas horas de radio escucha todos los días? _____

7. ¿Cuántas horas, en una semana típica, escucha radio en español? _____

8. ¿Cuántas horas, en una semana típica, escucha radio en inglés? _____

9. ¿Cuántas horas, en una semana típica, escucha radio bilingüe (en inglés y español)? _____

10. ¿Cuántas horas, en una semana típica, mira televisión en español? _____

11. ¿Cuántas horas, en una semana típica, mira televisión en inglés? _____

Para los próximos enunciados, por favor señale si está totalmente de acuerdo o en desacuerdo con cada uno. Siendo "1" equivalente a totalmente de acuerdo, y siendo "7" equivalente a totalmente en desacuerdo.

12. Quiero escuchar un programa de radio que trate problemas de inmigración.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

13. Me cuesta enterarme de lo que está pasando porque los medios no usan mi idioma.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

14. Prefiero escuchar programación bilingüe.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

15. Prefiero escuchar programación que sea solo en español.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

16. prefiero escuchar programación que sea sólo en inglés.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

17. Escucho *La Hora Latina*
___ Nunca (por favor saltee la pregunta número 18 y conteste la pregunta número 19)
___ Rara vez
___ A veces
___ Siempre

18. *La Hora Latina* es el tipo de programa de radio que me gusta.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

19. Escucho *Ondas Latinas*
___ Nunca (por favor saltee la pregunta número 20 y conteste la pregunta número 21)
___ Rara vez
___ A veces
___ Siempre

20. *Ondas Latinas* es el tipo de programa de radio que me gusta.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

21. Escuchar programas bilingües (en inglés y en español) en la radio me ayuda a entender mejor la cultura de los Estados Unidos.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)
___ No hay respuesta posible.

22. Escuchar programas bilingües (en inglés y en español) en la radio me ayuda a entender mejor la cultura local latina.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)
___ No hay respuesta posible.

23. Escuchar programas bilingües (en inglés y en español) en la radio me ayuda a entender mejor la cultura tradicional latina.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)
___ No hay respuesta posible.

24. Leo *Adelante*
___ Nunca (por favor saltee las preguntas 25 a la 27 y conteste la pregunta número 28)
___ Rara vez
___ A veces
___ Siempre

25. Leer *Adelante* —revista de noticias bilingüe (en inglés y en español)— me ayuda a entender mejor la cultura de los Estados Unidos..
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

26. Leer *Adelante* —revista de noticias bilingüe (en inglés y en español)— me ayuda a entender mejor la cultura local latina.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

27. Leer *Adelante* —revista de noticias bilingüe (en inglés y en español)— me ayuda a entender mejor la cultura tradicional latina.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

28. Creo que no hay suficientes medios en español en Missouri Central como para satisfacer mis necesidades.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

29. Yo entiendo perfectamente cuando leo en español.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

30. Yo entiendo perfectamente cuando escucho el español.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

31. Yo entiendo perfectamente cuando leo en inglés
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

32. Yo entiendo perfectamente cuando escucho el inglés.
(totalmente de acuerdo) 1 2 3 4 5 6 7 (totalmente en desacuerdo)

33. Clasifique el contenido de programación en orden de importancia o necesidad de ser agregado en un programa de radio, siendo "1" el más importante y "10" el menos importante.

___ Noticias Locales
___ Noticias Nacionales
___ Noticias Internacionales
___ Noticias sobre Latinoamérica
___ Entrevistas de arte y entretenimiento
___ Entrevistas sobre cuestiones políticas
___ Comentarios y Editoriales
___ Música
___ Concursos
___ Otros (especifique) _____

34. ¿Qué tipo de problemáticas sociales y noticias le gustaría escuchar en un programa de radio?

35. ¿Qué tipo de programas de radio le gusta escuchar?

36. ¿A qué se dedica?
___ granjero/ campesino
___ maestro/ profesor
___ estudiante
___ profesional
___ empleado en la construcción
___ empleado en una fábrica
___ desocupado
___ otro (especifique) _____

37. ¿Cuál es su nivel educativo?
___ escuela primaria incompleta
___ escuela primaria completa
___ escuela secundaria completa
___ licenciatura completa
___ maestría completa
___ doctorado completo

38. ¿Cuántos años hace que vive en los Estados Unidos?
___ 0-2 años
___ 3-5 años
___ 6-8 años
___ 9-11 años
___ Más de 10 años
___ Toda la vida

39. En los Estados Unidos, ¿ha vivido todo el tiempo en Missouri?
___ Yes (por favor saltee las preguntas 40 a 44)
___ No

40. Si su respuesta es no, ¿Dónde vivió antes?

Donde vivía antes…
41. …escuchaba radio en español.
___ Nunca   ___Rara vez   ___A veces   ___Siempre

42. …escuchaba radio bilingüe (en inglés y en español).
___ Nunca   ___Rara vez   ___A veces   ___Siempre

43. … leía periódicos en español.
___ Nunca   ___Rara vez   ___A veces   ___Siempre

44. … leía periódicos bilingües (en inglés y en español).
___ Nunca   ___Rara vez   ___A veces   ___Siempre

45. Siento que conozco la cultura latina local.
___ Nunca   ___Rara vez   ___A veces   ___Siempre

46. Siento que conozco la cultura latina tradicional.
___ Nunca   ___Rara vez   ___A veces   ___Siempre

47. Siento que conozco la cultura de los Estados Unidos
___ Nunca   ___Rara vez   ___A veces   ___Siempre

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VITA

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